R. Willcocks
Nov. 26. 1713

A

DIALOGUE

BETWEEN A

POPISH PRIEST

AND AN

ENGLISH

Protestant.

WHEREIN

The Principal Points and Arguments of both *RELIGIONS* are truly Proposed, and fully Examined.

By MATHEW POOLE, *Minister of the Gospel.*

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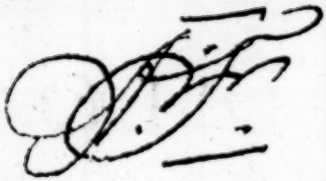

Ed. S. B. Ahhh, Jerr.

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TO THE READER.

THE variety and differences of Religion, between Proteſtant and Papiſt, diſtract the minds, and trouble the hearts of all that have any ſenſe of Religious Concernments. In this diſtraction, every ſerious man that hath any care of his Souls Health, cannot chooſe but heartily deſire and ſeek for reſolution: To obtain this, there can be no better way then to underſtand and examine the Pretenſions and Grounds of both Religions: In order to this, I have endeavoured faithfully to repreſent, and duly to weigh them in the following Diſcourſe.

Wherein, though I have not diſcuſſed all the Points in Controverſie between us and them, yet I have ſelected the moſt material, and have diſcourſed of moſt, if not all, their weighty and

plausible Arguments against the Protestant Religion. And this, I may say, and no knowing Papist, I think, will deny it; all the other Points will follow the fate of those which are here examined, and live or die with them; I know it will be pretended, that I have managed the Work with partiality and deceit, and that I make the Papist speak what I please, not what they think. This must be said of course, else the Romanists *lose their old wont: Nor shall I at all think it strange, if instead of solid Answers, they return Calumnies; Their Cause requires it: And no wonder if they that want Truth in their Religion, make Lies their Refuge.*

To silence all clamours, and satisfie all Jealousies, will be impossible, I shall never attempt it.

But for satisfaction of such as are rational and ingenuous, I shall give this following account.

1. *God is my witness, that I did diligently endeavour to pick out the strongest*

geſt Arguments I could find in their beſt Authors in each Point; nor have I willingly declined any thing of moment in the Queſtions here debated: If any Papiſt think otherwiſe, let him produce their greater ſtrength, and I hope he ſhall find it fairly examined.

2. *The ſeveral Diſcourſes, Arguments & Anſwers which I put into the Papiſts mouth, are ſuch as were firſt taken out of their mouths; and ſo it is but a piece of Juſtice and Reſtitution to return them thither. They are generally ſuch as are either known to be their opinions, & by themſelves owned, or elſe delivered in the ſenſe, and very oft in the words of their moſt approved Authors whom I have quoted in the Margent: But here I expect the old clamour of falſe Quotations, wherein they have been ſo often taken tardy, that they muſt now look for the common infelicity of--not to be believed if they ſhould chance to ſtumble upon Truth: All the relief I deſire in that caſe is, that the Reader who is able to do*

it, would examine them with his own eyes, and that will be my beſt juſtification. I ſhall detain thee no longer, but commend thee to the good Spirit of Truth to enable thee to diſcern between good and evil.

To

TO THE PEOPLE OF THE Romiſh Church.

THE Controverſies between your Church and ours, are by Gods bleſſing, upon the endeavours of his Miniſters, brought to this paſs, that I am perſwaded there is nothing wanting to the Conviction of divers of you, but a free and diligent peruſal of their Books, without prejudice and partiality: This is your Prieſts knowing, it is their great deſign to keep you from looking into them; and to that end, to poſſeſs you with this Principle, That you need not trouble your ſelves to enquire into Books; you are ſafe enough, ſo long as you believe as the Church believes, and follow the Guidance of your Prieſts and Fathers: *If this be an Error, it is a dangerous one, and may prove Damnable: That it is ſo, and that it will prove but a broken reed, when you lean upon it, I hope you will ſee there is reaſon to believe,*

if you will but do your ſouls that juſtice, not prodigally to caſt them away upon blind and wilful miſtakes, and take the pains to read theſe enſuing lines.

1. *If your Church be not Infallible, then this Principle is rotten; howſoever, you cannot with ſafety or diſcretion venture your ſouls on it, till you have examined at leaſt this one point of the Churches Infallibility: do but examine that, and, if you do not ſtifle both Reaſon and Conſcience, you will ſee it is a meer cheat.*

2. *If the Church* (that is, *a Pope with a Council*) *were infallible* (*which is all that your great Champions plead for*) *yet all confeſs, that your particular Prieſts* (*upon whoſe conduct you hazard your eternal welfare*) *are fallible, and ſubject to miſtakes. It is more certain, that divers of your Prieſts and Confeſſors lead you into many* (*and ſome of them damnable*) *Errors. Thouſands of your Prieſts and learned Doctors, do charge the* Jeſuits *with poyſoning the ſouls of the people with divers Peſtilent and damnable errors, ſuch as theſe:* That a man may venture his ſoul upon any probable opinion; & that is probable, which but one of their learned Doctors affirm: That a private man may kill his enemy to maintain his honor, though not by way of revenge. That a Prieſt may abſolve even old and inveterate

terate ſinners, and ſuch as he believes incorrigible. That affliction or ſorrow for ſin, ariſing meerly from fear of puniſhments, is ſufficient for ſalvation; and that the affection of loving God, is not abſolutely neceſſary to ſalvation. *All theſe, and many more, are clearly proved out of their own words and writings in the Provincial Letters, otherwiſe called, the Myſtery of Jeſuitiſme: See the* Latin *edition, ſet forth and defended by* Wendrockius. *Now if the* Jeſuits *may, and do ſo damnably deceive thoſe thouſands of you, that depend upon their counſel and conduct; why may not other Orders deceive you in other things? Or what is there that can give you any reaſonable ſecurity? Is it their learning, prudence, pretended devotion, or honeſty, or any other ſuch like quality? Why, divers of the* Jeſuits *have given as plauſible teſtimony of theſe things (ſo far as men can judge) as moſt of the other Orders; or will you ſay, all other Orders are infallible, the* Jeſuits *only excepted?*

3. *Nothing can be more evident (if the Bible be the word of God) then that the error or miſguidance of the Prieſt, will not excuſe the ſin of the people. To ſatisfie you in this, I beſeech you conſider theſe few reaſons.*

1. *The Scripture condemns, and God ſeverely puniſhed thoſe people which did follow the errors of their Prieſts. This did not excuſe the*

Jews *in* Aarons *time, that they were mislead by* Aaron, Exod. 32. *nor those in the times of the wicked Kings of* Israel *and* Judah; *that their Priests did universally deceive them, and poor* Elijah, *and so* Michaiah, *were left alone; nor those in* Malachi's *dayes, that* the Priests caused them to stumble at the Law, Mal. 2.8. *nor the Crucifiers of Christ, that they obeyed the decrees of their Priests and Rulers.*

I list not to repeat what I have said elsewhere: therefore read Nullity of Romish Faith, ch. 2. sect. 12. *And will you yet stumble at the same stone?*

2. *The People will not be excused by their Priests misguidance, because they neglect their duty. If indeed there were no duty incumbent upon the people, but to believe what your Priests say, and do what they require, then your Church speaks reason. But that none but a mad man will say.*

There are several duties required of the People, no less than of the Priests; the Law of God was not given only to the Priests, but to all the People; God publisheth this Law in the hearing of all the People, and speaks in the singular number to every one of the people, thou shalt do or forbear *this or that; and the curse is threatned to the people,* Deut. 27. 26. Cursed be he that confirmeth not all the words of this Law, to do them, and all the people shall say *Amen.*

Which

Which the Apoſtle repeats, Gal. 3. 10. Curſed is every one, *not Prieſts only, but the People too,* that continueth not in all things which are written in this Book of the Law to do them. *If the Prieſts* then *ſhould have taught the Iſraelites (as your Prieſts* now *teach you)* thou ſhalt worſhip a graven image, *when God ſaith,* thou ſhalt not worſhip a graven image: *can any ſerious man think this would have freed them from that curſe; and that it was ſafer for them to obey the command of men, than of God? O the impudence of your Prieſts that dare ſay ſo! O the blockiſhneſs of thoſe people that will believe them when they ſay ſo! your* Pope *may well contend with* us, *for it ſeems your* Prieſts *will conteſt with* God *for* Supremacy: *When the Prieſts and Prophets in* Iſaiah's *daies were generally corrupt, the people are not adviſed to believe all that they taught, and to obey all that they decreed (which is the ſtrain of your Church) but are commanded immediately to go* to the law and to the teſtimony, *and* if any ſpeak not according to them, *they are to be rejected,* becauſe there is no light in them, *Iſa.* 8. 20. *Even people are required* not to believe every ſpirit, *but* to try the ſpirits, 1 John 4. 1. *Nor did the Apoſtles exempt themſelves and their doctrines from this* Tryal, *but allowed, commended, and required it in the people.*

The Bereans *are not reproved and cenſured*

(as

(*as they would certainly be that ſhould tread in their ſteps at* Rome) *but commended for examining the Doctrine of S.* Paul *by the Scripture,* Acts 17. 11. *And the ſame Apoſtle allows the* Galatians, *not only to try his Doctrines, whether they were agreeable to what they had received; but in caſe they find them contrary, he gives them Commiſſion to cenſure and anathematize him,* Gal. 1. 8, 9. *And he beſpeaks the* Corinthians *in this language,* I ſpeak to wiſe men, judge you what I ſay, 1 *Cor.* 10. 15. *And he commands the* Theſſalonians *to* prove all things (*without exception*) *as well as to* hold faſt that which is good, 1 *Theſſ.* 5. 21. *Conſider theſe things, I beſeech you, and do not wilfully caſt away your precious ſouls upon trifles. God hath given the Scripture as a rule to try things by* (*and this was written for the ignorant, and the people, as well as the learned, and the Prieſts,* John 20. 31.) *he hath given people reaſon to try things with; if you will hide theſe Talents in a Napkin, at your peril be it. The Prince was commanded to* read and meditate in the Book of the Law, that he might obſerve to do all that is written therein, *Joſh.* 1. 8. *Can you ſeriouſly think, that if the corrupt Prieſts had agreed to teach him to do contrary to all that was written therein, that this would have excuſed him before God? then that Precept was both ſuperfluous and dangerous; and if you*

do not think ſo, (as you muſt needs if you have any Conſcience) then neither will it excuſe your people; for according to the Doctrine of your Church, Prince and People are alike in this, both tyed to believe as your Church believes. God commands every Chriſtian to prove his own work; *and tells us, that* every man ſhall bear his own *burden*, Gal. 6. 4. 5. *and, that* every man ſhall give an account of himſelf to God, *Rom.* 14. 12. (*Do not think your Prieſts account ſhall ſerve turn*) *and all the Chriſtian people of* Corinth *are commanded to* examine themſelves whether they be in the faith, 2 Cor. 13. 5. *And dare you ſtill live in the wilful breach of all theſe Commands, and blindly give up your Souls and Conſciences by an implicite faith, to the conduct of your Prieſts to lead them whither they pleaſe?*

3. *The Scripture hath given you full warning of your danger. Read but two places,* Ezek. 33. 8. (*where God aſſures us, that the* wicked ſhall dye in his iniquity, *though he periſhed through the Watchmans fault*) *and* Mat. 15. 14. (*where Chriſt confutes this very opinion of yours, which was alſo the opinion of the* Jews, *that they were ſafe enough while they followed their Prieſts Decrees and Counſels; and tells them,* If the blind lead the blind, both ſhall fall into the Ditch) *and doubt of this if you can or dare.*

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In a word, if this ſenceleſs Doctrine were true, not only Men would have dominion over our Faith, contrary to expreſs Scripture; (Be not ye called Maſters, for one is your Maſter, even Chriſt, *Matth.* 23. 10. Not that we have dominion over your faith, *ſaid the great Apoſtle) but alſo Chriſt ſhould looſe his dominion, and have no authority in his Church, but as your Prieſts pleaſe; and it ſeems he ſhall not have this favour from you, to continue in his Office* quamdiu bene ſe geſſerit, *but* quamdiu vobis placuerit; *and Chriſts power is apparently limited to your Interpretation; but the power of your Church is abſolute and unlimited, and the People obliged to believe them,* quamcunque ſententiam tulerint, *whatſoever they ſhall decree, as* Gretſer, *expreſſeth it. If this be not to make the Word and Authority of God and Chriſt void, through your Traditions, I know not what is. I will trouble you no further: If you be capable of Counſel, take warning, and ſuffer not your ſelves to be lead hoodwinkt to Hell, to ſerve a carnal Intereſt of ſome among you; but quit your ſelves like men, and by the groſneſs of this deluſion, learn to ſuſpect the reſt; and with humble and honeſt hearts, read what is here propoſed to you for your ſouls good, and God give you light. Let my ſoul proſper no otherwiſe then I heartily wiſh the good and ſalvation of you all; but if you will ſtill perſiſt*

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in your blindneſs, and add further obſtinacy to your Errors, I ſhall comfort my ſelf in this, that I have delivered my own ſoul, your blood be upon your own head, for there it will aſſuredly fall, and not upon the Prieſts only.

A DIALOGUE BETWEEN A *Popiſh* Prieſt, and an *Engliſh* Proteſtant.

Pop. *DEar friend, I am glad to meet with you after ſo long a ſeparation; for I remember we were brought up at the ſame School, and I rejoyce in the opportunity of renewing our acquaintance. I deſire a little diſcourſe with you, to underſtand how it is with you in point of Religion.*

Prot. I am of the Proteſtant Reformed Religion.

Pop. *I am heartily ſorry for it, in regard of our old intimacy; but if you will give me leave, I do not queſtion, but in a very little time to give you ſuch reaſons as will force you to leave thoſe damnable Errors, and to return to your antient Mother the Church of* Rome.

Prot. With a very good will ſhall I yield my ſelf to your Inſtruction; I deſire nothing more than

than true Information; I know I have a Soul to ſave, which is of infinite worth, and I am not fond of damnation; therefore if you give me better grounds than I have, you ſhall not find me obſtinate: but this I muſt tell you, you muſt not put me off with fancies and bare affirmations; but I ſhall expect ſolid proof of what you ſay from Scripture or Reaſon; and now ſpeak what you pleaſe.

Pop. *Firſt, my dear friend, I muſt intreat you to conſider that which your own Miniſters teach you, to wit, That there is no Salvation to be had out of the true Catholick Church, which is the Church of* Rome.

Prot. That none is ſaved out of the true Catholick Church, I grant, (for the Catholick Church includes all Believers in the world) but a man may be ſaved that is no member of the *Roman*, nor of any particular Church; for although you ingroſs to your ſelves the name of the Catholick Church, nothing is more clear, than that the Church of *Rome* is at beſt but a part of the Catholick Church, and that a very unſound one too; and there is a falſe Church (in which Salvation cannot ordinarily be had) as well as a true Church (out of which it cannot ordinarily be had) and I have heard more to prove yours to be this falſe Church, than I am able to anſwer, or you either, as I ſuppoſe:

there-

therefore this being only a general (and so an unconcluding) Argument, I desire you to come closer to the point.

Pop. *Then I intreat you to consider the danger of your way, and the safety of ours; since all your Ministers confess, That a Roman Catholick may be saved in his Religion; but all our Church unanimously declare, That you are damned if you live and die in your Religion.*

Prot. You call us Schismaticks; but by this Argument you prove your selves to be so: For I have oft heard it, that in the very same manner those infamous Schismaticks, the *Donatists* argued against St. *Austin* and the Catholick Church, that he confessed Salvation was to be had in their Churches, which they affirmed was not to be had in the Catholick Church; & this very thing was by St. *Austin* and the Church of that age condemned as their great Schismatical Principle. But let that pass. To come to your Argument: Remember the condition I made with you, that you do not put me off with Fancies and bare Affirmations, for I expect you shall make good every word you say. Now here I find you under a great Mistake, and though I have heard it most confidently delivered by divers of your Brethren, yet you must give me leave to believe my own eyes & ears: I read it in divers books of our Learned English Divines, and I have heard it from divers very

very able Scholars and Miniſters, That Popery, in theſe times and places of light, is to thoſe that may ſee that light, and will not, not only dangerous, but damnable; nor do I pin my faith upon their ſleeves, but they have given me not meer affirmations as you do, but ſuch Arguments as I confeſs I cannot anſwer; yet if you can, I ſhall be ready to hearken to you.

Pop. *It is eaſie to ſay in general, that our Religion is dangerous or damnable, but I beſeech you ſhew me wherein; which are thoſe Doctrines and practiſes of ours wherein the danger lies?*

Prot. I will inſtance in few of many particulars:

Firſt, That Idolatry is a damnable ſin, your own Authors grant; and Scripture expreſly affirms, *Idolaters ſhall not inherit the Kingdom of God*, 1 Cor. 6. 9, 10. and Rev. 21. 8. 22. 15. And that your Church is guilty of Idolatry, eſpecially in the worſhip of Images, and of the Hoſt or Conſecrated Bread in the Sacrament, is the Doctrine of all Proteſtant Churches, and I ſhall prove it before you and I have done.

Secondly, That the Worſhippers of the *Babyloniſh* beaſt, *Rev.* 13. & 14. are in a damnable condition, you all grant; and it is affirmed by God himſelf, *Rev.* 14. 8, 9, 10, 11. And that *Rome* is that *Babylon*, the moſt and Learneſt of your Doctors agree, only ſome of them

them pretend it is *Rome-Heathen*, as it was; and others, that it is *Rome-Jewish* as it shall be in the end of the World; both which conceits are fully refuted by divers of our Authors.

Thirdly, That it is highly dangerous to trust in Man, and to trust in our own Righteousness, sufficiently appears from *Jer.* 17. 5. *Cursed is he that trusteth in Man*; and from that dreadful example of the *Jews*, who going *about to establish their own righteousness, did not submit to* (and therefore lost the benefit of) *the righteousness of Faith*, Rom. 10. 3. and that you are guilty of this sin, in trusting to Saints and to your own Merits, shall appear in the following Discourse.

Fourthly, It is dangerous to add to the word of God; and this your Church is not only deeply guilty of, in adding their Traditions (* *to be received with equal reverence to the holy Scriptures*) but obligeth all its Members to justifie those additions, and thereby intitle them to the same plagues with themselves.

* *Concil. Trident.*

Fifthly, (to name no more) It is highly dangerous to *break any of Gods commands, and to teach men so, & to make the word of God of none effect by humane traditions*; we know what woes Christ pronounceth against the *Pharisees* for these

these things. And this your Church is deeply guilty of, as in many other particulars, so most eminently in this, that you profess no Men are obliged to receive the Scriptures as the word of God, nor to believe any thing in it, but for the testimony of your Church. *

* See my *Nullity of Romish Faith*, Cap: 2: Sect: 4:

By this it appears, that you have no reason to boast of the safeness of your way. And as for your threats of Damnation to all that do not submit themselves to your Church and Pope, however they may terrifie silly people, yet take it from me, to prudent men it is rather an argument of the falseness of your Religion. For such will be apt to conclude, that your faith is not right, because your uncharitableness is so notorious and monstrous in condemning all the world besides your selves, and that too upon such frivolous pretences. This argument therefore of yours hath little weight.

Let me hear what further you have to say against our Religion.

Pop. *Then consider seriously of this, that your Church confesses, that she is fallible, and that you have no infallible Judge among you, whereby Controversies may be ended; but our Church is infallible.*

Prot. I confess now you speak home; make this good, That it is necessary the Church should

ſhould be infallible, and that yours is ſo, and I ſhall eaſe you of the trouble of further Arguments; but I muſt ask you two Queſtions: 1. What is the meaning of this Propoſition? and, 2. How will you prove it? For the firſt, I ask you how you underſtand it? What is this Church which you tell me is Infallible? Are you agreed among your ſelves in that point? To tell me of an infallible Judge, and not to give me infallible aſſurance who this Judge is, is to deceive me with vain words, and will no more end Controverſies, than to tell me there is an Infallible Judge in Heaven: For where I pray you ſhall I find your Infallible Judge? Now I am in queſt of him, I intreat your counſel and direction. Tell me then, Is it the body of your Church, and multitude of Catholicks that is your Infallible Judge? Do you make your people the Judge of Controverſies?

Pop. *No; For we all agreed the government of the Church is Monarchical.*

Prot. Are you then agreed that the Pope alone is the Infallible Judge? ſpeak the truth, and the whole truth, and nothing but the truth.

Pop. *I will deal truly with you, we are not all agreed in that point; the* French *Catholicks generally deny it, and divers of our eminent Doctors and*

and Writers as (Bellarmine *confesses**) *and among the rest a Pope,* Adrian *by name, denies it; and even they that seem to be better minded towards the Pope, acknowledge that* it is no heresie to deny this; and that divers good Catholicks deny it, and that it is but a disputable point*

* *De Pontifice, l:* 4: *c:* 2:

* *Cressy in Exomolog:* In the Appendix ch. 4. num: 7. *Holden de Resolutione fidei, l.* 2. *c:* 1:

Prot. Is it then a General Council that is infallible? Are you agreed in that? deal truly and clearly with me.

Pop. *Then I must confess we are not all agreed in that neither: For the Pope will deny this, and all the* Jesuits *and* Italian *Catholicks, and others, who ascribe this Infallibility to the Pope only.*

Prot. Who then is this Infallible Judge.

Pop. *The Pope, and a general Council agreeing together.*

Prot. Is there then at this time any Geneneral Council at *Rome,* or elsewhere, which doth agree with the Pope?

Pop. *No; but though there be no Council now in their persons, yet there is in their writings, and the Pope agreeing with them, is Infallible.*

Prot. But I have been told that all your Doctors agree in this, That no Writing can be a Judge of Coutroversies: If you deny this, I should think the Writing of God (which you all

all acknowledge the Scripture to be) might challenge this privilege as well as the writings of any Council or men. You all plead for the abſolute neceſſity of a living infallible Judge.

Pop. *Though Catholicks are divided in the manner of expreſſion, yet all are agreed in this general Propoſition, That our Church is Infallible.*

Prot. Call you this only a difference in manner of expreſſion, for one to ſay the Pope is infallible, another to ſay he is fallible? for ſome of you to affirm the infallibility of Councils, others utterly to deny it? I beſeech you remember, I am inquiring afrer Particulars (and therefore do not put me off with deceitful generals) who, and where is the man, or men to whom I muſt go to be infalliby reſolved in all Controverſies? For if the King ſhould tell his people he hath appointed a Judge to end all their civil Controverſies, this would be to no purpoſe, unleſs he ſhould tell who that Judge is. So that till I hear you are agreed in this particular, my doubts and perplexities muſt needs remain. And then for the next point: I ask you, how you prove this Infallibility which you pretend to? I muſt tell you, ſince it is the very foundation of your Faith, I expect very clear and undeniable Proofs. I pray you bring me two or three of your ſtrongeſt Arguments.

Pop. *In this you ſpeak reaſon, and I ſhall comply*

comply with your deſires, I ſhall give you two or three plain and evident Scriptures to prove it. 1. *That of* Mat. 16. 18. *Hence I thus argue, The Church is ſaid to be built upon* St. Peter, *he is the Rock ſpoken of; and this Rock doth, together with St.* Peter, *include his Succeſſors; and the Church built upon this Rock (that is, united to, & built upon the Pope) is infallible, for it is ſaid,* The Gates of Hell ſhall not prevail againſt it.

Prot. Not one of all theſe things is true. 1. It is more probable that not *Peter*'s Perſon, but his Doctrine or his Confeſſion concerning Chriſt, (which now he made) is the Rock upon which the Church is built; Scripture is its own beſt Interpreter: It is not *Peter*, but Chriſt which is the foundation of the Church, as he is called, *Iſa.* 28. 16. compared with 1 *Pet.* 2. 6, 7, 8. It is expreſly ſaid, 1 *Cor.* 3. 11. *Other foundation can no man lay but that that is laid, which is Jeſus Chriſt*; and this is the more conſiderable, becauſe he ſpeaks againſt thoſe that made the Apoſtles foundations, one ſaying, *I am of Paul, another, I of Apollos, I of Cephas.* And if this were ſpoken of *Peter*, no more is ſaid of him here, than is ſaid of all the Prophets and

Apostles, Ephes. 2. 20. *Ye are built upon the foundation of the Apostles and Prophets.*---- And besides, if by this Text *Peter* had been made Supreme and Infallible Head of the Church, and Judge of all Controversies, no Man in his wits can believe that St. *Paul* would have treated him so irreverently (to speak the least) as he doth *Gal.* 2. (which is more considerable, because then Christ was dead, and *Peter* in the actual exercise of his Headship and Government, and if we may believe you, publickly and universally owned for such) that he would have equalled himself with him as he doth, *Verse* 7. *The Gospel of the Uncircumcision was committed to me, as the Gospel of the Circumcision to Peter:* And that he would have spoken promiscuously of *James*, *Cephas* and *John*, that they *all seemed to be pillars*, Verse 9. and not a word of *Peters* being the rock and foundation; and that he would have *withstood* St. *Peter to his face*, as he did *Verse* 11.

2. If this were meant of *Peter*, yet this is nothing to his Successours. You must first prove that St. *Peter* had a Successour in that supposed universal Headship, which will be very hard to perswade any

any understanding Man; for, 1. That authority which the Apostles had over all Churches, was peculiar to them, and died with them: we see God did not think it necessary to leave a Successour to *Moses*, (in his full and absolute Authority) no more was it necessary to leave any after *Peter* and the Apostles; and the reason is the same, because the work of the Law-giving was finish'd, and those that came after were tyed to the execution of their Laws. 2. Besides, if *Peter* did leave a Successour, what prudent Man can believe that he would not have left some notice thereof to the world in one of his Epistles? I find he saith, *I will endeavour that you may be able after my decease, to have these things in remembrance*, 2 Pet. 1. 15. How easie had it been to have added, *to that end I leave a Successour, whom you must hear in all things*? I find *Moses* was very careful to leave a Successour, and so was *Elias* and *David*, and Christ (*as my Father sent me, so send I you*) Was *Peter* the only careless person, that would not be at the expence of a word to prevent all those Heresies, Schisms, and Contentions which were even then broached, and most likely to encrease after

the death of the Apoſtles in the Chriſtian world?

3. If any did ſucceed St. *Peter* in his Head-ſhip, one would think it ſhould have been one of the ſurviving Apoſtles, eſpecially St. *John*, who lived above twenty years after him; for who can believe (that regards what he believes) that *Linus* or *Clemens* who is ſaid to be St. *Peters* Succeſſour, ſhould be ſuperiour to St. *John*? yet the foundation of all your Religion is built upon this nonſenſical opinion: And if this priviledge did belong not only to *Peter*, but ſome of his Succeſſours; yet to ſay, it belongs to all following Popes, (divers of which are acknowledged to be Apoſtatical and moſt wicked wretches) and that ſuch Monſters as were the true ſlaves of the Devil, and brands of Hell, ſhould be the foundations of the Church, by whom the Church was to be ſecured from the gates of Hell, will not find belief with ſerious Men, till Eaſt and Weſt meet together: and beſides, when our Divines ſay, The Pope is Antichriſt, and the Man of ſin; you uſe to anſwer, that theſe expreſſions, *the Antichriſt*, and *the man of ſin*, muſt needs point at a par-

particular Man, and not a whole Order of Men; which if it be true, the expreſſion there uſed of *this Rock* (eſpecially being ſo particularly levell'd at *Peter*, as you will needs have it) cannot with any colour be thought to mean a ſucceſſion of many hundreds of perſons. And ſure I am, whatever the Text ſpeaks of *Peter*, it ſpeaks not one word of *Peters* ſucceſſors, and therefore it is as eaſie for me to deny it, as you to affirm it.

3. Whatever this promiſe or priviledge is, it belongs no more to the Church of *Rome*, than to the Church of *England*, the name of one is here as clear as the other; It is a general Promiſe extending to the Church at all times and places, ſignifying, that God will have and maintain a Church to the end of the World: And if this place concerns only thoſe that are built upon St. *Peter*, you grant the Church of *England* once was, as the Church of *Rome* now is, built upon him too, when it was ſubject to the Pope: And if their being built upon St. *Peter* did not ſecure them from Fallibility and Apoſtacy (as you ſay it did not) then conſequently the building of the Church of *Rome* upon St. *Peter*, did

not make them infallible, but they might (as we say and prove they did) fall away. And certainly one of these two things must be granted, either that every Church which did once adhere to *Peter*, or the Pope, are secured by this Text from falling away; or else, that notwithstanding this Promise, every Church that now is subject to the Pope, may fall away from him, and so the Pope may be a Head without a Body, a Shepherd without so much as one sheep: For if this Text did prove what they desire, that all that do adhere to the Pope, whilst they do so, are Infallible; yet it doth not prove, that they all shall constantly adhere to him (which is quite another thing.)

4. If this Promise and Priveledge did belong to any particular Church, and to yours (in a special manner) yet it doth not prove your Infallibility: This place concerns Doctrines no more than Manners, and secures your Church no more against damnable Heresies, than against damnable Practices, since the gates of Hell prevail by one as well as by the other; and since you acknowledge that *Peters* successors have lived and died in dam-

damnable ſins, they might as well die in damnable Hereſies: Beſides, if this Text did prove the Popes Supremacy, yet here is not one word concerning his Infallibility, which is quite another thing

5. If this text did prove any Infallibility, it doth not prove the Popes Infallibility (which you alledge this text for) but the Infallibility of the Church which is built upon it.

Pop. *But that Church is Infallible, becauſe they adhere to the Rock*, viz. *the Pope, who therefore muſt needs be more Infallible.*

Prot. Then it ſeems the foundation of all your Infallibility is in the Pope, as *Peters* ſucceſſor, whom multitudes of your own Learned and approved Doctors acknowledge to be Fallible. I have heard you all confeſs, That your Popes may erre in Manners and Practice. Is it ſo?

Pop. *Yes.*

Prot. Then whatſoever he thinks, he may ſpeak lies and deceive the World, in telling them he is Infallible; and ſurely if a Man will deceive for any thing, he will do it for ſuch an Empire as the Pope holds: but I have heard

also your Popes may erre in matters of Fact.

Pop. That we all agree in.

Prot. Then he may mistake and erre in these Questions, Whether *Peter* left a Successor? and, Whether the Bishop of *Rome* be the person? and, Whether there hath been that uninterrupted succession in the Papal Chair, which you pretend to be necessary, which must be Infallibly certain, or else the Pope holds his Authority only upon courtesie; so this place will not stand you in much stead. Let me hear if you have any better Argument.

Pop. *There is another place, which if you were not an obstinate sort of Men, would satisfie you all, and that is* 1 Tim. 3. 15. *where the Church is called*, The Pillar and ground of Truth, *and therefore is Infallible.*

Prot. Let me first ask you, What Church is there spoken of, which you say is Infallible? Is it the Church of *Rome?* Was *Timothy* Bishop of *Rome* or no?

Pop. *No, he was Bishop of* Ephesus: *But why do you ask that Question?*

Prot. This place apparently speaks of that

that Church in and over which *Timothy* was ſet; ſo if it ſpeak of any particular Church, it muſt be that of *Epheſus* (which you confeſs was Fallible) not that of *Rome*; or if it ſpeak of the Univerſal Church, that might be Infallible, though the Pope and all the Church of *Rome* (truly ſo called) ſhould fail and periſh. Tell me, I beſeech you, in particular, What is that Church, which from this and other places, you conclude to be Infallible?

Pop. *It is the Pope with the General Council, as I have told you.*

Prot. Then I pray you make ſenſe of the verſe; for to me it is meer nonſenſe-------- *Timothy* is here adviſed to *behave himſelf rightly in the Houſe of God, which is the Church of God, and the Pillar and ground of Truth:* According to your opinion, this is the ſence of it, *That thou mighteſt know how to behave thy ſelf in the Pope and a General Council.* I pray you tell me truly, Was there a General Council then ſitting.

Pop. *No, there was no General Council from that time, till two or three hundred years after, when the Council of* Nice *was aſſembled.*

Prot. Then it ſeems to me a moſt unreaſonable thing to ſay, that *Paul* directs *Timothy* how to behave himſelf in a General Council (which was not then in being, nor like to be) and that he doth not direct him how to behave himſelf in that body, the Church, in which he then reſided and ruled.

Beſides, I pray you, Where is the Pope or a Council called the Houſe of God? If they have any thing to do there, they are the Governors, the Stewards, the Officers of the Houſe, but are never called the Houſe of God; but this Name is always aſcribed to the multitude of Believers and Profeſſors, as *Heb.* 2. 5, 6. where *Moſes* (whoſe place in the Church the Pope pretends to) is not the Houſe, but the *Servant, the Officer of it*; ſo *Heb.* 10. 21. *Having an High-Prieſt over the Houſe of God*; ſo 1 *Pet.* 2. 5. *Ye as lively ſtones are built up as a Spiritual Houſe*: And if you know any one place where it is otherwiſe uſed, I pray ſpeak; if not (as by your ſilence I ſee you do not) all underſtanding men will conclude, that neither Pope nor Council are concerned in this Priviledge. But beſides, let me further ask you, Can you give me aſ-

ſurance

ſurance that theſe words, which *is the ground and pillar of Truth*, imply Infallibility?

Pope. *It is true, the words are figurative and metaphorical, but that is the meaning of them.*

Prot. My old Friend, Can you adviſe me to venture my Salvation upon a metaphor? or that that is the true and only ſenſe of the words? Prove it, and *I* am your Priſoner; but it ſeemeth to me far otherwiſe. God ſaith to *Jeremy*, *I have made thee an Iron Pillar*, Jer. 1. 18. Was *Jeremy* therefore Infallible? Peradventure, that was too mean a metal to amount to Infallibility; but your Church is a brazen Pillar, and ſo it ſeems by the impudence of your Aſſertions. I read in *Euſebius*, * That the Saints of *Vienna* and *Lyons*, called *Atta'us* the Martyr, *A pillar and ground of the Truth*; yet you will not allow him to be infallible; by which and divers other paſſages it is ſufficiently evident, that a Pillar in the Church is no more than a man that is well rooted and grounded, and ſtrong in the faith, as he is a reed that is toſſed to and fro with every wind of Doctrine; let me

* *Lib.* 5. *Cap.* 1.

there-

therefore hear if you have any better arguments.

Pop. *Then* Joh. 16. 3. *is an expreſs promiſe*, When the Spirit of truth is come, he will guide you into all truth; *and therefore our Church is infallible.*

Prot. Tell me I pray you, Is not this promiſe made to the Apoſtles only? If ſo, What is that to you? If you ſay otherwiſe, How do you make it appear that it concerns their Succeſſors?

Pop. *That appears by comparing another place with it*, Joh. 14. 16. The Comforter ſhall abide with you for ever, *not ſurely in their perſons; for they were to die in a little time, but in their ſucceſſors.*

Prot. I expected a place which had ſaid at the leaſt, that the Spirit ſhould lead them into all truth for ever; but this is quite another thing; you dare not ſay, that every one with whom the Comforter abides, is infallible; but to forgive you this great miſtake: Tell me truly, Is it then your opinion, That all the Succeſſors of each of the Apoſtles, *viz.* all Biſhops, or all Miniſters, are infallible?

Pop. *No, in no wiſe, for it is only S.* Peter's *Succeſſors, or the Pope, who is infallible, and others only ſo far as they depend upon him, and cleave to him.*

Prot.

Prot. Then this Text is not for your turn; for if it do extend to the Apoſtles ſucceſſors, it extends either to all, or none; for ſure I am, this Text makes no difference: Beſides, how do you prove that theſe words of the Spirits leading into all truth, if they do reach further than the Apoſtles, do imply infallibility? Then all believers are infallible, for they are all led by the Spirit, *Rom.* 8. 14.

Pop. *True, but here they are ſaid to be led into all truth.*

Prot. You know the words *all* and *every* are often taken in a limited ſenſe, as when the Goſpel is to be preached to every creature, *Mar.* 16. 15. And you may as well conclude the omniſciency of all believers, from 1 *Joh.* 2. 20. *you know all things*; and *v.* 27. *the anoin'ing teacheth you all things*, as the infallibility of your Popes or Councils from that phraſe: and one Anſwer ſerves for both places, *viz.* that they ſpake of all neceſſary truths. But why do I hear nothing of *Luke* 22. 31. *Simon, Simon, Satan hath deſired to winnow you, but I prayed that thy faith fail not.* I have heard that *Bellarmine* uſeth this argument, but I confeſs, I thought they abuſed him.

Pop.

Pop. *It is true, he doth uſe it, and it is a ſolid one, though you ſcorn it.*

Prot. How do you know that it is meant of all *Peter's* ſucceſſors? for there is not one word of them here. But if I grant theſe were meant, Do you then all believe that all *Peters* Succeſſors are infallible?

Pop. *I did before acknowledge that we are divided in that point.*

Prot. Can you think to convince me with that argument that does not ſatisfie your own Brethren? Moreover, tell me I pray you, What was the faith of *Peter* which was ſtruck at by the Devil, and pray'd for by Chriſt?

Pop. *The event ſhews that; for the Devil tempted him, and prevailed with him to deny his Maſter.*

Prot. Did *Peter* deny Chriſt doctrinally, and fall into the damnable error of diſbelieving Chriſt to be the Meſſias? or was it only an error or miſcarriage of his tongue, which ſpoke againſt his Conſcience and Judgment?

Pop. *Far be it from me, to ſay that* Peter *did ſo damnably err in his judgement, I know no Catholick who ſaith ſo; all do agree that it was only an error of his tongue and*

and converſation, and a practical denyal of Chriſt.

Prot. Very well: Hence then I gather, that Chriſt prayed for his practical, not for his doctrinal faith; and that his grace of faith might not be utterly loſt by his fall: ſo that, if this Text and Prayer reach to your Popes, it ſhould rather ſecure them from damnable Apoſtacies in practice (which you confeſs many of them fell into, and died in) then from hereſies (of which this Text ſpeaks not at all.) But have you no other Arguments?

Pop. *Yes, there is one more, which were ſufficient if there were no other, and that is from Gods Providence; It is unbecoming the wiſdom of God to leave his Church without a guide, or infallible Judge, by which means there would be no end of Controverſies: and ſince you do not pretend to have any ſuch in your Church, it muſt be in ours, or elſe there is none in the world.*

Prot. I had thought you would have only taught me, but now it ſeems you will teach God how to govern the world. It ſhould ſeem to me, that God was not of your mind; he did not think fit to end all Controverſies, but to permit that there *ſhould be Hereſies*, 1 Cor. 11. 19. And if God

God in his wiſdom thought an Infallible Judge neceſſary, certainly that ſame Wiſdom would have named the place, perſon, or perſons, where people ſhould have found this Infallibility. Was it ever known ſince the beginning of the world, that any Prince conſtituted Judges in his Kingdom, not ſo much as giving notice to his people who they were, to whom they muſt reſort for juſtice? this God hath not done; for you do not pretend a particular place which ſettles this infallible Judge at *Rome*, but only ſome general and fallacious Arguments, as I have proved; and beſides, it is ſo far from being evident, that your ſelves are not agreed about it: but ſome ſeek for this infallible judgement in the Pope, others in a General Council; and theſe do as fiercely diſpute one againſt another in this point, as you do againſt us in many others? and therefore it is much more rational for me to conclude thus; God hath not nominated and appointed ſuch an Infallible Judge in the Church; therefore there is none, and it is not fit there ſhould be one, then, ſawcily to undertake to be the Counſellor of the Almighty, and to tell him what is fit to be done; and then

then conclude that it is done. In ſhort, For Controverſies about Fundamental and neceſſary things, God hath provided ſufficient means for the ending of them, having clearly enough determined them in his Word for the ſatisfaction of all that are diligent and humble, and teachable: And for Controverſies of leſſer moment there is no neceſſity of having them ended; nor would they be much prejudicial to the peace of the world and the Church, if man would learn to give any allowance for the infirmities of humane nature, and exerciſe that great and neceſſary duty of Charity and mutual forbearance. But ſince this is all you can ſay upon this particular, I pray you let me hear what other Arguments you have againſt our Church and Doctrine.

Pop. *Then another Argument againſt your Church and way, is taken from the Novelty of it; As for our Religion, it hath had poſſeſſion in the world ever ſince the Apoſtles dayes; but you are of Yeſterday, and know nothing; your Religion is an upſtart Religion, never heard of in the world till* Luthers *dayes.*

Prot. Firſt, let me ask you this Queſtion, If you had lived in the dayes of Chriſt, or of the Apoſtles, or of the Primi-

Primitive Fathers, what would you have Anſwered for your ſelf? you know better than I, that this was the very Argument which *Jews* and *Heathens* urged againſt the *Chriſtians* then; they charged Chriſt with not *walking after the Traditions of the Elders*, Matth. 7. 5. And the *Athenians* ſaid to *Paul*, *May we know what this new Doctrine is?* Acts 17. 19 And the *Phariſees* had Antiquity on their ſide, being *zealous for the Traditions of the Fathers*, Gal. 1. 14. And though it be true, that the Apoſtles had the firſt Antiquity for them, delivering nothing but what for ſubſtance *was in Moſes and the Prophets*, Acts 26. 22. (which alſo is our caſe) yet the *immediate and latter Antiquity* was againſt them, and for divers ages together theſe Doctrines had been in great meaſure obſcured and unknown. What then would you have Anſwered to a *Jew* or a *Heathen* objecting this Novelty to you? Learn from Chriſt, who when the *Jews* pleaded for the continuance of their old practices in the matter of Divorces; he accounted it ſufficient confutation, that *from the beginning it was not ſo*, Mat. 19. 7. And to all the pretences of the *Phariſees* from Antiquity, he oppoſeth this one thing,

thing, *Search the Scriptures*, Joh. 5. 39. So you diſpute againſt us with the Arguments which the *Phariſees* uſed againſt Chriſt, and we anſwer you as He anſwered them: Beſides, let me ask you this Queſtion, If I could clearly prove to you all the points of our Faith, and diſprove the points of yours, from the Holy Scriptures, tell me, Would you then acknowledge the truth of the Proteſtant Religion, notwithſtanding all this pretended Novelty?

Pop. *Yes certainly, for we all confeſs the truth of all that is contained in the holy Scriptures.*

Prot. Hence thence it follows undeniably, that the main thing that you and I muſt look to in our faith is, that it be agreeable to the holy Scriptures; and if ours be ſo, (as I am fully perſwaded it is) and yours the contrary, neither Antiquity is any argument for you, nor Novelty againſt us. Beſides, when you charge our Church with Novelty, I ſuppoſe you mean that our Doctrines are new.

Pop. *I do ſo.*

Prot. Then you cannot juſtly charge us with Novelty; for,

1. You confeſs the Antiquity and verity

rity of moſt of our Fundamental Doctrines, and your ſelves do approve them, onely you make additions of your own to them; you own all the Scriptures in our Bible, only you add the *Apocrypha*: you acknowledge Scripture the Rule of Faith, only you add Tradition: we believe all the Articles of the Apoſtles Creed (the * belief whereof the Antient Fathers thought ſufficient to Salvation) And the Doctrine of the four firſt General Councils, as you do alſo: You own our Doctrine of Chriſts ſatisfaction, and Juſtification by Chriſt and Faith, only you add your own works and ſatisfaction: Our two Sacraments you approve, only you add five more: Our Doctrine of the two ſtates of Men in Heaven and Hell you own, onely you add Purgatory: You own Chriſt for your Mediator, and Prayers to God through him, only you add other Mediators: Our worſhip of God you own, only you add Images. Theſe are the principal points of our Religion, and dare you now ſay that our Doctrines are new.

*See *Potter* and *Chillingworth.*

2. Many

2. Many of your ableſt Doctors confeſs, that divers of the peculiar Doctrines of your Church are new and unknown to the Antient Fathers; and it is moſt evident and undeniable concerning Indulgences, Purgatory, Communion in one kind, Worſhip in a ſtrange tongue, the receiving ſome of your Apocryphal Books, Tranſubſtantion (eſpecially as an Article of Faith) the Popes Infallibility, Worſhip of Images, denying of the reading of Scriptures to the people, and others. And will you yet brag of the Antiquity of your Religion?

3. Theſe Doctrines wherein we differ from you, have been not only proved from Scripture, but from the plain teſtimony of Antient Fathers, as I think none can doubt, that, laying aſide prejudices, ſhall read what our *Jewel*, and *Morton*, and *Field*, and others have written; How then can you have the confidence to charge us with Novelty?

Pop. *Your Church is new in this reſpect, that although ſome others before you might own ſome of your Doctrines, there was no Church that owned all your Doctrines, both poſitive and negative.*

Prot.

Prot. That is not neceſſary. I hope every alteration of Doctrines of leſs moment, doth not make the Church new; if it doth, it is moſt certain, that your Church is new alſo; for nothing can be more plain, than that the Catholick Church, nay, even your own Church at *Rome*, did not antiently, in former ages, hold all theſe Doctrines which now ſhe owns (as your own greateſt Authors confeſs) this is ſufficient, that the Church of God, in moſt former ages, hath owned all our Subſtantial Doctrines. But what have you further to ſay?

Pop. *It is ſufficient againſt you, that your Church is Schiſmatical, & you are all guilty of Schiſm, in departing from the true Catholick Church, which is but one, and that is the* Roman.

Prot. I deſire to know of you, Whether in no caſe a man may ſeperate from the Church whereof he was a member, without Schiſm?

Pop. *Yes certainly, if there be ſufficient cauſe for it, for the Apoſtles did ſeperate from the Church of the* Jews *after Chriſts death, and the Orthodox ſeperated from the* Arian *Churches, and all Communion with them,*

them, yet none ever charged them with ſchiſm.

Prot. Since you mention that inſtance, I pray you tell me, Why they ſeperated from the *Arians?*

Pop. *Becauſe they held this Hereſie, That Chriſt was a Creature, and not the true God.*

Prot. Very well: hence then I conclude, That if your Church do hold any hereſie, and require all her members to own it too, it is no ſchiſm for us to ſeparate from you.

Pop. *That muſt needs be granted, but this is but a ſlander of yours, for our Church holds no ſuch hereſies.*

Prot. Your Church doth not hold one, but many dangerous Errors and Hereſies, as I do not doubt to manifeſt ere you and I part: And if you pleaſe, we will leave the preſent Argument to this iſſue, if I do not prove your Church guilty of Hereſie, and the impoſition of it too, I am content you ſhould charge us with Schiſm; if I do, you ſhall mention it no more.

Pop. *You ſpeak reaſon, let it reſt there.*

Prot.

Prot. Beſides, methinks, you deal barbarouſly with us, you drive us out from you by your tyranny, and then you blame us for departing; as if *Sarah* had call'd *Hagar* a Schiſmatick for going out of *Abraham*'s family, from which ſhe forced her: Tell me, I pray you, if the caſe be ſo that I muſt depart from the *Roman* Church, or from God, What muſt I do?

Pop. *The caſe is plain, you muſt rather depart from that Church.*

Prot. This is the Caſe, If I do not depart from your Church, ſhe will force me to live in many mortal ſins. I muſt believe a hundred lies, I muſt worſhip the Croſs and Relicks, and Images, which God commands me under pain of his higheſt diſpleaſure, not to worſhip. I muſt worſhip the Sacrament with divine worſhip, which I am aſſured is no other for ſubſtance than bread; for your Church is not content to hold theſe opinions, but ſhe enjoyns theſe practices to all her members. And if things be thus, I think you will not have the confidence any more to charge us with Schiſm for obeying the command of God to come out of *Babylon*, ſince you force all your members to partake with you in your ſins,

sins, *Rev.* 18. 4. Besides all this, let me ask you upon what account you charge us with Schism.

Pop. *For departing from the Catholick Church, and from your Mother-Church of* Rome, *and from the Pope, whose Subjects once you were.*

Prot. If then I can prove that we are not departed from the Catholick Church, nor from our Mother-Church, nor from any of that subjection we owe to the Pope, I hope you will acquit us from Schism.

Pop. *That I cannot deny.*

Prot. Then this danger is over: For 1. We never did depart from the Catholick Church, which is (not *your particular* Roman *Church*, as you most ridiculously call it, but) *the whole multitude of Believers and Christians in the world*: Nay, the truth is, you are the Schismaticks in renouncing all Communion with all the Christian Churches in the world, except your own, (which are equal to yours in number, and many of them far superiour in true piety.) Next, we do not own you for our Mother: *Jerusalem* which is above, (not *Babylon* that is beneath) is the Mother of us all. If we grant

you now are a true Church, yet you were but a ſiſter Church.

Pop. *You forget that you received the Goſpel from our hands.*

Prot. Suppoſe we did really ſo; Doth that give you authority over us? If it did, not *Rome*, but *Jeruſalem* ſhould be the Mother-Church, from whom you alſo received the Goſpel: This you deny; which ſhews that you do not believe your own Argument to be good. And for the Popes Univerſal and Infallible Authority which he pretends over all Chriſtians, I have diligently read your Arguments for it; and I freely profeſs to you, I find your pretences both from Scripture and Fathers, ſo weak and frivolous, that I durſt commend it to any underſtanding and diſintereſted perſon, as a moſt likely means to convince him of the vanity and falſeneſs of that Doctrine, that he would peruſe any of your beſt Authors, and the very ſight of the weakneſs and impertinency of your Arguments would abundantly ſatisfie him of the badneſs of your cauſe.

Pop. *You have no Miniſters, becauſe you have no uninterrupted ſucceſſion from the Apoſtles, as we have; and therefore you*

you have no Church, and therefore no ſalvation.

Prot. I obſerve you take the ſame courſe that the Adverſaries of the Goſpel ever did, who when they could not reprove the Doctrine of Chriſt and his Apoſtles, they quarrelled with them for want of a Calling, as you may ſee, *Joh.* 1. 25. *Mat.* 21. 23. *Acts* 4. 7. But the good Chriſtians *of that time* took another courſe, and examined not ſo much the Call of the perſons, as the truth of the Doctrine, *Acts* 8. 17. It ſeems to me a ſecret confeſſion of your guilt, and the Error of your Doctrine, that you are ſo careful to turn off mens eyes from that to a far meaner point. But tell me, Do you believe that ſuch an uninterrupted Succeſſion of Miniſters from the Apoſtles is abſolutely neceſſary to the being of a Church?

Pop. *Yes verely, or elſe this Argument ſignifies nothing.*

Prot. How then can you convince me, or any other Chriſtian, that you have had ſuch an uninterrupted Succeſſion in your Church? You muſt produce, and, it ſeems, I muſt read all thoſe many hundreds of great Volumes wherein ſuch paſſages

are mentioned. In thoſe you muſt ſhew me a perfect Catologue of the ſeveral names of thoſe Popes, and others, who have without interruption ſucceeded one another ever ſince the Apoſtles days; and this Catologue muſt be ſuch that all your Authors are agreed in, (whereas I am told for certain, they differ very much in their reports therein) and are not ſo much as agreed among themſelves who was *Peter's* next Succeſſor, (whether *Linus* or *Clemens*, or ſome other perſon they know not who) and thoſe Hiſtorians that report theſe things, you muſt aſſure me that they were infallible, (which you do not pretend they were) or elſe they might miſtake the things themſelves, and miſ-report them to me; and I have heard and read that there have been divers Interruptions and Schiſms even in your Church, one Pope ſet up againſt another, and each pretended to be the true Pope, and diſannulling all the Acts of the other, and that the Chriſtian people were then wofully divided, ſome cleaving to one, others to another; but it may be this was a miſtake of our miniſters; therefore tell me, Was this true, or no?

Pop.

Pop. *I confeſs it was true; after the year of Chriſt* 1300, *there were ſeveral Popes at the ſame time, one at* Rome, *another at* Avignon.

Prot. And how long did this difference laſt?

Pop. *For about fifty years.*

Prot. And is it true that I have heard, that your great *Baronius* reports, that *for* 150 *years together, the Popes were rather Apoſtates than Apoſtolicks, and that they were thruſt into the Papal Chair by the power of Harlots, and the violences of the Princes of* Tuſcany?

Pop. *I muſt be true to you*, Baronius *doth ſay ſo at the year* 897.

Prot. Then never hence forward be ſo impudent to pretend to ſuch a lawful, clear and uninterrupted ſucceſſion; but bluſh that ever you mentioned it. But beſides, I have heard, that divers of our firſt reformed and reforming Miniſters too, were ſuch as had received Ordination from, and in the Church of *Rome*, and from your Biſhops. Is it true, or is it not?

Pop. *I will be ingenuous, Our Doctors confeſs it; but if your Miniſters, or ſome of them had a call from our Church, yet they were only called to Preach, not to overturn*

the world (as they did) and to undertake the Reformation of the whole Church.

Prot. You have ſaid enough: if they were called to the Miniſtry, their Work and Office was to bear witneſs to the Truth; and therefore to undeceive the world in thoſe many Errors and Hereſies which you had brought into the Church: and Miniſters are ſet for the defence of the Goſpel; they were therefore bound by their Office to endeavour the Reformation of the Church, and ſalvation of Souls: and is in a greatr Fire (eſpecially where the publick Officers neglect their Duty) every man brings his Bucket to quench it; ſo, in that miſerable eſtate, into which you had brought the Church, (when the Pope and Biſhops would not do their duty) it was the duty of every Miniſter to endeavour, and to ſtir up the Kings and Magiſtrates of the world to endeavour a Reformation. Surely you cannot pretend to an higher priviledge than St. *Paul*, and yet he gives all Miniſters and Chriſtians this leave and charge, that *if he himſelf ſhould bring any other doctrine than what he had delivered*, any Miniſter (though happily ſuch a one as received his calling from him) a Chriſtian, might

might not only forſake him, but *judge him accurſed.* I ſhall only add this, our Miniſters are in a very hard caſe. I have diſcourſed with *Anabaptiſts*, who have reaſoned againſt our Miniſters as no Miniſters, becauſe they had their calling from *Rome*; and now you will make them no Miniſters, becauſe they had no Calling from *Rome.* (How ſhall they pleaſe you and them too?) But what have you further to ſay?

Pop. *I have this further (which is indeed unanſwerable) namely, the horrible diviſions of, and in your Churches: Here is* Lutheran & Calviniſt, Epiſcopal *and*, Presbyterian, Independent *and* Anabaptiſt, *and* Quaker, *and* Socinian, *and* Familiſt; *and what not? ſo that a man that would turn to your Church, knows not which to turn to: but our Church is one and entire, a perfect unity in it ſelf.*

Prot. I pray you tell me in the firſt place, are diviſions a certain Argument to prove any Church not to be true.

Pop. *I cannot ſay ſo; for it is plain, the Jewiſh Church in Chriſts time was full of Diviſions, there were Phariſees, Sadduces, Eſſenes,* &c. *And ſo was the Church of* Corinth *in St.* Pauls *time, while ſome ſaid,*

I am of Paul, *others*, I of Apollo, *others*, I of Cephas; *and ſome denyed* Pauls *Miniſtry and Apoſtleſhip, and ſome denyed the Reſurrection.*

Prot. Very well, then you may bluſh to uſe ſuch an Argument: I am told that the old Heathens did uſe this very Argument againſt the Primitive Chriſtians.

Pop. *It is true, they did.*

Prot. What a ſhame is it that you are forced to defend your Cauſe with ſuch Weapons as were uſed by the Pagans, and wreſted out of their hands by the Antient Fathers?

But beſides, you talk of our Diviſions, I pray you let me ask you, will you allow me to father all the opinions of every Papiſt, I read or talk with, upon your Church?

Pop. *No, in no wiſe. Let our Church ſpeak for her ſelf. It is one great fault of your Miniſters, they catch up every particular Opinion of any private Doctor, and preſently charge our Church with it; though it be ſuch as ſhe hath condemned: whereas they ſhould judge of our Church only by her own Decrees and Councils.*

Prot. Very well, I deſire only the ſame juſtice from you; Do not father upon

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our Church thoſe Opinions which ſhe diſlikes and abhors: Socinians, Quakers, *&c.* are yours, rather than ours, and joyn with you in abundance of your Doctrines. Judge of our Churches by their publick Confeſſions; and there alſo you would find, that our Diviſions are generally inconſiderable, being almoſt all about a Form of Government, or oft-times, but a manner of expreſſion, and none of them in Fundamental Points. But ſince you talk of Diviſions, let me ask you, are all the Members of your Church of one mind? I have been told otherwiſe: We hear great talk every day of the difference between the Janſeniſts, and the Jeſuits: and (if we may believe either of them) it is a Fundamental Difference, and ſuch as concerns the very life of Religion. I will not trouble you with other things: But are you agreed in that, which is the foundation of your unity; I mean concerning the Supream Infallible Judge of Controverſies. I remember your ſelf told me, that ſome of you thought it was the Pope, and others a Council: And I have read, that Popiſh Nations, and Univerſities, and Doctors, are altogether divided about it; and for the Pope, I have heard

that *Bellarmine* reckons up the ſeveral opinions, and amongſt others, that the *Pope* (if he be without a general Council) *may be an Heretick, and teach Hereſie: and this* (ſaith he) *is the opinion of divers Papiſts, and is determined by a Pope himſelf,* Adrian *the 6th by name, in his queſtion about Confirmation:* Is this true, or is *Bellarmine* bely'd?

Pop. *It is true,* Bellarmine *doth ſay ſo much,* and moreover, that* this opinion is not heretical, and is tollerated by the Church; *but withall he tells you, that he is of another opinion, which is alſo the common opinion.*

* *De Pontific.* l. 4. c. 2.

Prot. However, that is ſufficient for my purpoſe. This one difference among you being far more conſiderable than all thoſe points wherein Proteſtants differ among themſelves: for though they differ in other and leſſer things, they all agree in this great means of Union, that they own the Holy Scriptures to be the *Judge* (or more properly the *Rule*) of Controverſies: and therefore if you pleaſe, let this paſs, and let me hear what furrher you have to ſay againſt us, or for your ſelves?

Pop.

Pop. *This further I ſay, the true Church muſt needs remain viſible perpetually to the end of the world, ſuch our Church hath been; whereas yours was inviſible and (as I ſaid before) unheard of in the world till* Luthers *dayes.*

Prot. I do not well underſtand you; Do you think the Church muſt needs be viſible at all times to the whole world?

Pop. *I cannot ſay ſo, for ſhe was not alwayes viſible to many great and famous parts of the world, as* China *and* America; *it may ſuffice, that ſhe is viſible in ſome Kingdom or parts of the world, and that ſhe remains ſo in all ages.*

Prot. Then the Church may remain inviſible to the greateſt part of the world, and ſo your argument reacheth but a ſmall part of the World: How I pray you, muſt the Church be alwayes viſible?

Pop. *There muſt be in all ages, in ſome eminent place, a great company of Chriſtians viſibly united together, in the worſhip of God, in one body and Congregation, and governed by their ſucceſſive Paſtors under the Pope.*

Prot.

Prot. Very well, now I know your mind: and first I deny, that it is neceſſary for the true Church to be ſo viſible in all ages: Do you prove it.

Pop. *That I ſhall eaſily prove, from thoſe many and glorious promiſes made to the Church; the Church is called a* great Mountain, *and ſaid to be* exalted above other mountains, *Iſa.* 2. *She is* a City ſet upon a hill, that cannot be hid, *Mat.* 5. *Chriſt hath promiſed* to be with her to the end of the world, *Mat.* 28. The gates of Hell ſhall not prevail againſt her; Chriſts Kingdom, is an everlaſting Kingdom, *Pſal.* 88. *Dan.* 2. *A few inviſible and diſperſed Chriſtians, cannot make a Kingdom.*

Prot. Your proofs are impertinent, *Iſa.* 2. doth prove that the Church under the New Teſtament ſhould be glorious (that is ſpiritually) and prevalent: ſo it was (and we truſt will be) but he ſaith not, the Church ſhould alwayes continue in that condition (which is the point that you ſhould prove) *Mat.* 5. If it ſpeak of the Church, Chriſt only tells us what the Church then was, not that it ſhould alwayes remain ſuch; beſides he ſpeaks

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of their duty, not their condition: and *Mat.* 28. proves that Christ will be with his Church, but not so as that it shall alwayes be illustrious and united in a great body: this, neither that, nor any of your other Texts, prove, nor can you. But suppose that Christ had made such a promise that his Church should be visible in all Ages in a considerable body; How do you prove that our Church hath not been so visible in all Ages?

Pop. *If you affirm that it hath been visible in all Ages, you are bound to produce a Catalogue of your Churches in all successive Ages.*

Prot. That is not necessary neither: If I did positively affirm that our Church had been visible in such manner in all Ages, then I confess I am bound to prove it. But if I leave it in doubt as a thing which (for ought you and I know) might be true or false, he that affirms it was not so, is Bound to make it good; and if I deny your Proposition, by all laws of dispute, you must prove it: I will shew by an instance, how unconvincing your argument is; There are several Prophesies and Promises in Scripture, the execution whereof is not recorded there, nor any where

where elſe; ſuppoſe an Athieſt comes to you, and offers this Argument againſt the Scriptures; If the Scripture be true, and the Word of God, then all its Propheſies and Promiſes were accompliſht; but there are ſeveral Propheſies and Promiſes there which never were accompliſhed within the time appointed, therefore it is not true; What would you anſwer?

Pop. *I would deny this Propoſition*, viz, *That there are any ſuch Propheſies or Promiſes there which were not accompliſht.*

Prot. Suppoſe then he urge it thus; If they were accompliſht, then you muſt ſhew when and how they were accompliſht either in Scripture or other Stories; if you cannot, I ſhall conclude they never were accompliſht.

Pod. *I ſhould tell him, That he is obliged to ſhew they were not accompliſht; not I to ſhew that they were accompliſht, I ſhould tell him that they might be accompliſht, though the accompliſhment of them were never put into any writing (and being but an Hiſtorical Tradition, might eaſily be loſt) or if it were put into writing, that alſo might be loſt by the injury of time, as thouſand of other Books have been, ſo that*

no

no prudent man will believe this mad Proposition, That nothing was done in former Ages that was not mentioned in the Records which we have. But if it were possible that some particular things were not recorded, or were lost, yet it is probable that so eminent and publick a matter as a Succession of Churches should lie hid.

Prot. I confess it is not so probable that a large and glorious Church should so lie hid; but since it was sufficient for the making good of Christs promise of being ever with his Church; if there were some few Congregations and Ministers, though scattered in divers places, that these should not be recorded, is not at all strange nor improbable to any one who considers, 1. How many matters of far greater note are recorded only in some single Author, which if he had been lost, (and that he was as lyable to, as they that were lost) the memory of those things had perished with him. 2. How wofully dark and ignorant some Ages of the Church were, as you all confess, wherein there was not much reading, but to be sure, there was little or no writing, and that little that was written, was written by

by men of the times, who would not do their Enemies that honour or right to put them into their Hiſtories. 3. If any did mention ſuch things, it is not at all improbable, that ſuch Book or Books wherein they were recorded, might either be loſt by the injury of time, (as thouſands of other Books were, which was much more eaſie before Printing was found out, or ſuppreſſed by the tyranny of your Predeceſſors, who made it their buſineſs, as *Iſrael*'s enemies of old) that the name and remembrance of true Chriſtians might be blotted out of the Earth. So then, if Chriſt did indeed promiſe the perpetual viſibility of his Church, I will conclude he made it good, though Hiſtory be ſilent in the point; nor will I conclude it was not done, becauſe it is not recorded: But I pray you let me further ask you, Is it true that I am told, that in the former ages there were many Chriſtians and Miniſters whom your Church did perſecute and burn for Hereticks?

Pop. *That cannot be denied.*

Prot. This ſhews there were not wanting even in former ages, ſome that teſtified againſt your corruptions, and this was a ſign they were the true Church, whoſe

whose office it is *to contend for the faith delivered to the Saines*) for these things were not done in a corner, I am told that your great *Bellarmine*, when it was objected against him, that the Church was obscure in S. *Hillaries* days, answers, that *though the true Church may be obscure by multitude of scandals, yet even then it is visible in its strongest members, as then it was in* Athanasius, Hillary, Eusebius, and two or three more whom he mentions: * whence I gather, that some few eminent Preachers and Professors of the Truth are sufficient to keep up this Visibility: I remember I have read in the History of the *Waldenses*, who (though your Predecessors branded them with odious names and opinions, yet) do sufficiently appear to have been a company of Orthodox and serious Christians, and indeed true Protestants, these began about 500 years ago, saith your *Genebrard** and your *Reinerius*, who was one of their cruel Butchers, (otherwise called Inquisitors) writeth thus of them; *This Sect* (saith he) *is the most pernicious of all others for three causes*; 1. *Because it is of long conti-*

* *De Ecclesia militante, l.* 3. *c.* 16. * *Chron. l.* 4.

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nuance, ſome ſay that it hath endured from the time of Silveſter ; *others from the time of the Apoſtles : The 2. is, becauſe it is more general, for there is almoſt no Land in which this Sect doth not creep. 3. That whereas all others by the immanity of their blaſphemies againſt God, do make men abhor them, theſe having a great ſhew of Godlineſs, becauſe they do live juſtly before men, and believe all things well of God , and all the Articles which are contained in the Creed, only the Church of* Rome *they do blaſpheme and hate.* Behold here out of your own mouths a plain Confutation of your Objection, and a teſtimony of the perpetuity, amplitude, viſibility, and ſanctity of our Church ; for it is ſufficiently known, that our Church and Doctrine is for ſubſtance the ſame with theirs. Now tell me, I pray you, if this Hiſtory of them had been loſt, and no other mention of them made in other Records , Had it been a truth for you to affirm, that there never were any ſuch men and Churches in that time ?

Pop. *No ſurely, for the recording of things in Hiſtory doth not make them true, nor the ſilence of Hiſtories about true Occurrences make them falſe.*

Prot.

Prot. Then there might be the like Companies and Congregations in former ages, for ought you or I know; nor can you argue from the defect of an History, to the denial of the thing: And all this I say, not as if there were no Records which mention our Church in former Ages; for as I said before, it is sufficiently evident, that all our material Doctrines have been constantly and successively owned by a considerable number of persons in several ages, but only that you may see there is a flaw in the very foundation of your Argument. Moreover, I find in Scripture several instances of such times when the Church was as much obscured, and invisible, as ever our Church was; as when *Israel* was in *Egypt*, so oft times under the Judges, *Judg.* 2. 3. and so under divers of the Kings, as *Ahab*, when *Elijah* complained he was left alone, and the 7000 which were reserved, though known to God, were invisible to the Prophet; and under *Ahaz* and *Manasseh*, and so in *Babylonish* Captivity; and so under *Antiochus*; read at my desire, 2 *Chr.* 15.3.28,24.29.6,7,33.3,4 so in the New Testament, how obscure, and in a manner invisible, was the Christian Church for

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a ſeaſon! Nay, let me add, this perpetual viſibility and ſplendour is ſo far from being a note of the true Church, that on the contrary, it is rather a ſign that yours is not the true Church, as appears thus; Chriſt hath foretold the obſcurity and ſmallneſs of his Church in ſome after ages; he tells us that there ſhall be a general Apoſtaſie and defection from the faith, 2 *Theſ.* 2. 1 *Tim.* 4. and I read of a woman, *Rev.* 12. and ſhe is forced to flee into the Wilderneſs; and I am told your own Expoſitors agree with us, that this is the Church which flees from Antichriſt into the Wilderneſs, and ſecret places, withdrawing her ſelf from perſecution. Is this true?

Pop. *I muſt confeſs our Authors do take it ſo.*

Prot. Then it ſeems you do not believe your ſelves, when you plead the neceſſity of perpetual viſibility and ſplendour; for here you acknowledge her obſcurity; and really this place and diſcourſe of yours does very much confirm me, that that obſcurity which you object againſt us, is an argument that ours is the true Church, though,

though, according to this Prediction, the Pope, this Antichriſt, did drive our Predeceſſors into the Wilderneſs. I read of *a Beaſt riſing out of the Sea*, Rev. 11. 13. which your own Authors, and almoſt all Expoſitors (as *Rebera* ſaith) acknowledge to be Antichriſt, and this Beaſt *all the Inhabitants of the World do worſhip, except thoſe whoſe names are written in the Book of life*, verſ. 8. that is, excepting only the inviſible Church; if any Church be viſible and glorious at that time, it muſt be the falſe and Antichriſtian Church; and now I ſpeak of that, I have heard that you your ſelves confeſs that in the time of Antichriſt the Church ſhall be obſcure, and all publick Worſhip in the Churches of Chriſtians ſhall be forbidden and ceaſe: Is it ſo?

Pop. *It is true, it ſhall be ſo*, i. e. *during the time of Antichriſts reign, as* Bellarmine *acknowledgeth* *; *but that is only for a ſhort moment, for three years and a half, which is all the time that Antichriſt ſhall reign.*

* *De Pontif. l.* 3. *c.* 7. *Denique quod.*

Prot.

Prot. I thank you for this; for now you have exceedingly confirmed me in the truth of my Religion; for ſince you grant that the Church ſhall be obſcured during Antichriſts reign, I am very well aſſured that your opinion of the Triennial reign of Antichriſt is but a meer dream, and that he was to reign in the Church for many hundred of years, for 1260 *daies*, *Rev.* 11. 3. & 12. 6. (that is *years*, it being a very familiar thing to put *daies* for *years* in Prophetical writings.) But if the Church may be obſcured for three years, why not for thirty, yea three hundred? Did Chriſt in his ſuppoſed promiſe of perpetual Viſibility in the Church, make an exception for theſe three years? I trow not: And tell me, I pray you, ſhould you live till that time when Antichriſt ſhall prevail, and your Religion no leſs than ours, be obſcure and inviſible; if any of the followers of Chriſt ſhould diſpute againſt you, that yours was not the true Church becauſe not viſible, Would you grant it?

Pop. *God forbid I should be so wicked to deny my Mother, and Church, because of her afflictions.*

Prot. Then I see you your selves do not believe this to be a good argument, and that you do not make perpetual visibility a necessary token of the true Church. To this I add, there is no need we should shew a constant succession of Protestant Churches ever since the Apostles days, (as you pretend is necessary) the succession that you pretend in your Church is sufficisent for ours; and so long as we generally agree that your Church was a true Church (till later years) though wofully corrupted, and our Predecessors continued in it, till your wounds stunk and became incurable, we need no other succession then yours; but when your impiety came to the height, then we visibly departed from you, and have given such reasons for it, as you will never be able to answer; In the mean time let me hear what you have further to say.

Pop. *For as much as all your Ministers confess our Church was once a true Church,*

I pray you tell me how, and when she did fall? you cannot tell either the time when she fell, or the manner how, by Apostacy, or Heresie, or Schism, if you can, name your Authors.

Prot. This is a most unreasonable demand: A friend of mine had the Plague last year, and died of it; I askt him when he was sick, how and when he got it, he said, he knew not: Shall I then conclude he had it not? Shall I make Christ a lyar, and dispute that there were no tares, because they were *sown when men slept*, Mat. 13. 25. and so could not know when or how they came? Shall I believe no Heresie to be an Heresie, unless I can shew how and when it came into the Church? What if the Records of these things by the injury of time are lost, and their original left in obscurity, shall *I* therefore say, it is now become no Heresie? I beseech you answer me freely this question. Suppose I could bring plain and strong evidences from the holy Scripture, and from antient Tradition, or the unanimous testimonies of the Antient Fathers, that your Doctrine of Merits (for instance) is an Heresie, your Doctrine of worshipping

worshipping Images is Idolatry; and that you are in divers particulars apostatized from that faith which the Scriptures and Fathers do own; in this case, Would you not confess, that you are guilty of Idolatry, Heresie, and Apostasie?

Pop. *If it were so, and you could really bring (as you falsely pretend you can, but indeed cannot) any such solid proofs, I must and will confess it: For all our Writers agree, that although we must believe many things that are not contained in the Scripture, yet we must believe nothing contrary to the Scriptures, nor to the consent of the antient Fathers.*

Prot. Very well, hence then I gather that the only question between you and me is, Whether we can evidently and solidly prove the particulars now mentioned, which if we can do, as I am satisfied our Ministers have done, you are convicted in your own Conscience, and will confess your self and your Church guilty of Heresie, Idolatry, and Apostasie, whether I can tell the manner, or time, or Authors of this doctrine or no.

Therefore leaving these frivolous and impertinent questions, let me hear what you have to say more against our Religion, and whereas your discourse I ob-

ſerve hath wholly run upon Generals, I beſeech you come to ſome particulars, and ſhew me the falſhood of the Doctrines of our Church. But it doth not a little confirm me in my Religion, that you confeſs (as I ſhewed before) moſt of our Doctrines to be true, and grounded upon Scripture, whereas yours are additions of your own deviſing. Now if things be thus, you ſhall not need to trouble your ſelf about many particulars. But if you pleaſe, ſingle out ſome of our principal Hereſies, (as you call them) and let me hear what evidences you can bring againſt them.

Pop. *Your Hereſies are very many, but I ſhall mention one which may be inſtead of all, and that is your rule of Faith and Judge of Controverſies, which you make to be the Scripture only.*

Prot. I am glad you have fallen upon ſo material a point, the deciding whereof may make other Diſputes in great part uſeleſs. Tell me then what you have to ſay againſt this Doctrine?

Pop. *I will urge foure Arguments againſt it.* 1. *Scripture hath no authoritie over us but from the Church.* 2. *You cannot know what Books are the holy Scriptures, or part of it, but by the Churches report.*

3. *If*

3. *If neither of these were true, yet Scripture is not a sufficient rule for your faith without Tradition.* 4. *If it were sufficient, yet it is so obscure, that you cannot know the sense of it without the interpretation of the Church. You see here is a fourfold Cord, which you will finde is not easily broken.*

Prot. Make these things good, and I confess you do your work in a great measure. Let me hear your Proof.

Pop. *For the first then, I say, that Scripture hath no authoritie over us, but from the Church, neither you nor I are bound to believe the Scripture to be the Word of God, nor can any man know it or prove it to be so, but from the testimony of our Church concerning it.*

Prot. I pray tell me, if you were to discourse with an Atheist, who utterly denies the holy Scriptures and the Church too, Could you not prove against him that the Scriptures are the Word of God?

Pop. *God forbid, but that I should be able to defend the truth of the Scriptures against any adversary whatsoever.*

Prot. How then I pray you would you prove it?

Pop. *I need not tell you the Arguments which in this case our Doctors use, and I*

ſtand by them in it, they alledge for the truth of the holy Scriptures the teſtimonie of all ages and all ſorts of Perſons, the miracles wrought for it acknowledged even by the Enemies of it, the martyrdome, that ſo many thouſands (and many of them wiſe and learned men) did run upon in the defence of them (who living ſo neer the time of the writing of them, were beſt able to diſcern the truth) and the wonderful power that goes along with them in convincing, converting, and comforting or terrifying ſinners.

Prot. Do you believe theſe are ſolid Arguments, and that the Atheiſt ought to yield to them?

Pop. *Yes doubtleſs, for every Man is bound to receive the truth, eſpecially when it is ſo propoſed and proved to him.*

Prot. It ſeems then by this, when you liſt, you can prove the Scripture to be the Word of God without taking in the Churches Authority; I hope you will allow me the ſame benefit. But again let me ask you, your Church that you talk of, which believes the Scripture to be the Word of God; Doth ſhe believe it to be the Word of God upon ſolid grounds or no?

Pop. *Yes doubtleſs, our Church is not ſo irrational as to believe without grounds: nor do*

do we pretend Revelation, but ſhe believes it upon ſolid Arguments.

Prot. I wiſh you would give me a liſt of their Argumens: But whatever they be that are ſufficient to convince your Church, why ſhould they not be ſufficient to convince any private Man, Popiſh, or Proteſtant, or Atheiſt? And therefore there is no need of the Churches teſtimony: Or will you ſay, the Church hath no other ſufficient reaſon to believe the Scriptures, but her own teſtimony, *that is*, ſhe believes becauſe ſhe will believe?

Pop. *God forbid that I ſhould diſparage the Church, or give Atheiſts that occaſion to ſcoff at the Scripture.*

Prot. Then I alſo may be ſatisfied without the Churches teſtimony, that the Scriptures are the Word of God; and I am ſo, by ſuch Arguments as your ſelf mentioned; but really I cannot but ſmile to ſee what cunning Sophiſters you are, how you play at faſt and looſe: The ſame Arguments for the Scriptures are ſtrong and undeniable when you talk with an Atheiſt, and are all of a ſudden become weak as water when a Proteſtant brings them.

Pop. *But if you can prove in the General, That the Scriptures are the Word of God,*

yet you cannot without the Churches Authority, tell what Books are Scripture, or which are Canonical, and ſo you are never the nearer.

Prot. Here alſo I muſt ask you again, How doth your Church know which Books are Scripture and Canonical, Doth ſhe know this by Revelation?

Pop. *No, we leave ſuch fancies to your Church.*

Prot. How then doth ſhe know this, and why doth ſhe determine it? Is it with reaſon, or without it?

Pop. *With Reaſon, doubtleſs, being induced to believe and determine it upon clear and undoubted Evidences.*

Prot. I pray you tell me what are thoſe Evidences upon which ſhe goes.

Pop. *I will be true to you, our great* Bellarmine *mentions theſe three,* The Church *(ſaith he)* knows and declares a Canonical Book, 1. From the teſtimonies of the Antients. 2. From its likeneſs and agreement with other Books. 3. From the common ſenſe and taſte of Chriſtian people *.

Prot. Since a private man (eſpecially one that beſides learning and experience

* *Verbo Dei*, l. 1, c. 10. *Itaq; non dicimus.*

hath

hath the ſpirit of God to guide him, which is that anointing given to all Believers, which teaches them all things, 1 *Joh.* 2. 27.) may examine and apprehend theſe things as well as the Pope himſelf, (and better too, conſidering what kind of creatures divers of your Popes are confeſt to have been) he may therefore know without the Churches Authority, what Books are indeed Canonical; but I pray you tell me, Do not you acknowledge thoſe Books to be the Word of God which we do, that are in this Bible?

Pop. *I muſt be true to you, we do own every Book you have there; but you ſhould receive the Books which you call Apocryphal, ſo that indeed your Bible is not compleat, for you believe but a part of the written Word of God, which I muſt tell you is of dangerous conſequence.*

Prot. If theſe Books be a part of Gods Word, I confeſs we are guilty of a great ſin, in taking away from Gods Word; and if they be not, you are no leſs guilty in adding to it; ſo that the only queſtion is, Whether theſe Books be a part of the holy Scripture or no? Now, if you pleaſe, we will try *Bellarmines* rules.

Pop. *The motion is fair and reaſonable.*

Prot. First then, for the judgment of the Antient Church, let us try that; I know you hold the Churches judgment infallible, especially in matters of this moment; and I suppose you think the *Jewish* Church was infallible before Christ, as the Christian Church now is.

Pop. *We do so, and the Infallibility of the Jewish Church and High Priest*, Deut. 17. *is one of our principal Arguments for the Infallibility of our Church* *.

Prot. Then only these Books of the Old Testament were Canonical, which the Jewish Church did own.

Pop. *That must necessarily follow.*

Prot. Then your Cause is lost, for it is certain, the Jews rejected these Apocryphal Books which you receive, and they reckoned only 22 *Josephus* his words (acknowledged for *his* by *Eusebius* †,) are most express for us, *The Jews have only* 22 *Books, to which they deservedly give credit, which contain things written from the beginning of the World to the times of* Artaxerxes: *other things were written afterward*, (so the Apocryphal Books are granted to have been) *but they are not of the same credit with the former, because*

* See Nullity of *Rom.* faith *ch.* 2. † *Hist. l.* 3. 10.

there

there was no certain ſucceſſion of Prophets (b), and I am told divers of your learned Authors confeſs it, as *Catharinus (c)*, *Ciſterus (d)*, *Marianus Victor (e)*, and *Bellarmine* himſelf, whoſe words are theſe; *All thoſe Books which the Proteſtants do not receive, the Jews alſo did not receive (f)*; and this is more conſiderable, becauſe *to the Jews were committed the Oracles of God*, Rom. 3. 2. And neither Chriſt nor his Apoſtles did accuſe them of breach of truſt in this matter. Moreover I am told (and ſurely in all reaſon it muſt needs be true) that the Canonical Books of the *Jewiſh* Church were written in the *Jewiſh* or *Hebrew* language, whereas theſe were written in *Greek* only. Is it ſo?

Pop. *What is true I will acknowledge; It is ſo, The* Jewiſh *Church indeed did not receive them, nor yet did they reject them, as our* Canus *well anſwers (g)*,

Prot. Either that Church did believe them to be Canonical, or they did not;

(b) *Contra Appionem*, lib. 1. (c) *In Annot. adverſus Cajet. de Libris Maccab.* (d) *Enchir. de ſcrip. de num lib.* (e) *In Scholiis ad Epiſt.* 116. *Hieronymi.* (f) *De Verbo Dei*, l. 1. c. 12. *Inp in principio.* (g) *L. c. Theol.* l. 2. c. 11.

if they did, then they lived in a mortal ſin againſt Conſcience in not receiving them; if they did not, they were of our opinion.

Pop. *Well whatſoever the* Jewiſh *Church did, I am ſure the Antient Chriſtians and Fathers did receive theſe Books as a part of the Canonical Scriptures.*

Prot. I doubt I ſhall take you tardy there too; I am told that the Council of *Laodicea*, (in the year of our Lord 364.) drew up a Catalogue of the Books of the Scripture, in which (as in ours) the Apocryphal Books are rejected.

Pop. *It is true, they did not receive them, nor yet reject them.*

Prot. If they did not receive them, that undeniably ſhews that they did not believe them to be Canonical, and yet they diligently ſcanned the point, and the Books had then been extant ſome hundreds of years, and they were far more likely to know the truth than we at this diſtance, having then ſuch ſpecial opportunities of knowing the judgement of the antient Church, both *Jewiſh* and *Chriſtian*: Beſides I am informed that the famous Biſhop of *Sardis Melito*, (a man of great judgment and venerable holineſs, as your *Sixtus Senenſis* ſaith) did take a journey

journey to the Eastern Churches (where the Apostles principally preached) to finde out the true Canon of the Scripture, and returned with the same Canon that we own; but for the Apocrypha, brought home a *Non est inventus:* And moreover that divers of your greatest Champions do confess, that a great number of the Antient Fathers were of our opinion, among which themselves reckon *Melito, Origen, Athanasius, Eusebius, Ruffinus, Hierom,* and *Amphilochius,* so say *Canus* and *Bellarmine,* and *Andradius*; and in the General *Sixtus Senensis* confesseth that *the Antient Fathers were of our opinion.* Are these things so?

Pop. *I will not deny the truth, it is so; but you must know that other Fathers were of another mind, as* Clemens, Cyprian, *and* Ambrose, *and especially St.* Austin, *and the Council of* Carthage.

Prot. The Fathers of our opinion, were both far more numerous, and such as lived neerest the Apostolical Times, and Churches: The Council of *Laodicea* was more antient than that of *Carthage,* (and therefore of greater Authority) and besides the sixth Council of *Constantinople* doth expresly confirm all the Decrees of the Council of *Laodicea,* among which can this is

this was one) and the Council of *Carthage* too doth not your work: For in their Catalogue there is both more than your own, to wit, the third Book of *Esdras*, (although they call it the second, as the *Greeks* did) and less too, for they shut out *Baruch* and the *Maccabees*. But besides all this, I am told that very many of your most eminent Doctors have Disowned these Books which we reject, as the *Parisian* Divines, and Cardinal *Ximenius*, with the *Complutensian* University; and *Aquinas*, and *Lyra*, and *Fagnin*, and many others. Is it so?

Pop. *I confess this is true* *.

Prot. Then I am sure this may satisfie any rational man, concerning the Testimony of the Antient Church; and for the next point, *viz.* their agreement with the Canonical Books. I think it is plain enough that they do grosly contradict them, and the Truth too; that fact of *Simeon* and *Levi*, which good *Jacob* acted by Gods Spirit detesteth, *Judith* commends, Chap. 9. *Tobie* is said to have lived 102 years, Chap. 14. whereas if he said

* *Reynoldus* in his Prælections concerning the Apocryphal Books, proves this out of their own w[illegible], see *Prælect.* 40. 41. 42. 43.

true,

true, he muſt have lived twice as long, for he ſaith he was taken captive by *Salmanaſſar*, Chap. 1. & 2. & 14. and when he was about to die, he ſaith, the time was near for the return of the *Iſraelites* from their captivity, and the rebuilding of the Temple which was burn'd; If the Books of the *Macchabees* ſay true, *Antiochus* his ſoul had a leaſe of his body for three lives, and he was killed twice over, (I commend the Authour, he was reſolved to make ſure work of him) 1. He dies at *Babylon* in his bed, 1 *Macab.* 2. 6. then he is ſtoned in the Temple of *Nanea*, 2 *Machab.* 1. Laſtly, he dies in the Mountains by a fall out of his Chariot, 2 *Macab.* 9. and the fine fetches of your Authors to reconcile theſe groſs contradictions, put me in mind of a ſtory we heard at School (if you remember) of a Gentleman, that told this lie, * That he ſhot a Deer at one ſhot through his right ear and left hinder leg; and you know how hard his man was put to it to help his Maſter out; but I will not launch forth into the Sea of untruths and abſurdities that are contained in theſe Books; theſe may ſuffice to ſhew you that we do not with-

* See *Rainold.us & Spanhem. de libris Apocryphis.*

out

our warrant reject them; but howsoever it is sufficient for my purpose, that you grant that my Bible is the Word of God, and these Books in it Canonical, and I can know this without the Churches Authority.

Pop. *Do not make too much haste, if I do grant that these Books in the Original Language are the Word of God, yet yours is but a Translation.*

Prot. Is it rightly translated for the substance, or is it not? What Bible is that which you have?

Pop. *A Latine Bible.*

Prot. Is that the Word of God, and rightly translated?

Pop. *Yes, the Council of* Trent *hath decreed so.*

Prot. Then I pray you let us try this Experiment; do you pick out any 20 verses in several parts of the Bible, and turn them into *English* out of your Bible.

Pop. *The motion is fair, I will do it?*

Prot. I do not finde any substantial difference in all these places between your Translation and mine, the difference is wholly in words, not at all in sense; so now, I thank you for this occasion, for I have heard some of your Priests ranting highly against our Translation, and now

I

I ſee they have no cauſe for it.

Pop. *If all this were over, yet the Scripture is not a ſufficient Rule to guide you to Heaven of it ſelf without Tradition.*

Prot. Why ſo, I beſeech you?

Pop. *Becauſe you are alſo commanded there to hold the Tradition; turn in your Bible to* 2 *Theſ.* 2. 15. Hold the Traditions which ye have been taught, whether by word or Epiſtle.

Prot. How do you prove that he ſpeaks of ſuch Traditions as were not written in the Scripture?

Pop. *Becauſe he ſo plainly diſtinguiſheth between what he taught them by word, and what he taught them by Epiſtle or writing.*

Prot. That may be true that he ſpeaks of ſome things of which he had not written to them, and yet they might be written by him to others, or by others, at leaſt after that time; but beſides, notwithſtanding this diſtinction between word and Epiſtle, divers of your own Authors affirm, that Tradition is perfect, and that S. *Paul* taught all things neceſſary by word of mouth; and why may not I as well ſay, that he taught all by Epiſtle? But I pray you, What do you mean by theſe Traditions?

Pop.

Pop. *I mean all the Traditions which either he or any other Apostles did deliver; all these you are bound to receive.*

Prot. I will not quarrel with you for that, bring me solid proofs of any of your unwritten Traditions, that they did indeed come from the Apostles, I promise you I will joyfully receive them; But I pray you what are these Traditions you speak of?

Pop. *Such as these, the Doctrine of Purgatory, Invocation of Saints, of the Popes Supremacy, of the single life of Priests, of the Fasts of the Church, private Masses, Worship of Images.* &c.

Prot. And do you think, that all that did not believe and receive these Traditions shall be damned?

Pop. *No, by no means, for, then I should condemn many of the holy Fathers and Martyrs who differed from us, at least in some of these Points.*

Prot. Then it is not necessary to salvation to receive these Traditions; and the Scripture may be sufficient without them: But further, These unwritten Traditions you talk of, I beseech you how came you to discover them, and discern the true from the false?

Pop.

Pop. *I altogether approve of* Bellarmin's *Rule, which is this,* That (*ſaith he*) is a true Tradition, which all former Doctors have ſucceſſively in their ſeveral Ages acknowledged to come from the Apoſtles, and by their Doctrine or practices have approved, and which the Univerſal Church owneth as ſuch; and the reaſon is, becauſe the Univerſal Church cannot erre. *

Prot. I ſee all depends upon this Foundation, that the Catholick Church (in your ſenſe) cannot erre; which, having diſproved, I need not trouble my ſelf further: But to wave that; how I pray you, do you know what former Doctors have ſucceſſively owned by word or practice? I preſume none of your Popes have ſo good a memory as to remember all that hath been ſaid or done in former ages, though in my opinion when your inventions were upon the wheel, and you did confer upon the Pope an infallible judgment, you ſhould have given him alſo an all-ſufficient memory, and then you had done your work.

Pop. *No Sir, we pretend no ſuch thing; but we know this from the Writings which the*

* *De Tradit.* cap. 9.

Doctors

Doctors have left. It is true, Bellarmine *mentions another rule, which is* the continual usage of the Church in all ages: *but (to deal candidly with you) I cannot know what their use was, but by their Writings; so all must come to that.*

Prot. First, then I note, you forsake your cause, and it seems a writing is now made a rule for your unwritten Traditions; if it may be so, let me beg your favourable opinion of the Apostles writings; Besides, those Writers which record these Traditions, were they infallible?

Pop. *No, we do not hold any particular Writers infallible, especially, not in matters of Fact, such as reporting a Tradition or use of the Church undoubtedly is.*

Prot. Then they might mistake false Traditions for true: Besides, how can I tell what the Ancient Doctors did agree in, since most of them never wrote; and many of their writings are lost; and yet all of them had equal liberty of voting in this case? besides, I have heard that divers of the Ancient Fathers did report several things to be Apostolical Traditions which your Church now rejecteth, as *that Infants should receive the Communion, and that Christ should reign on earth a thousand years*, and many others: I am told

told also, that your great *Baronius*, writing concerning the Apostles, professeth, *He despairs to find out the truth, even in those matters which true Writers have recorded; because there was nothing which remained sincere and incorrupted:* Is it so?

Pop. *You shall finde me ingenuous; it is so,* Baronius saith it, *Anno* 44. *sect.* 42.

Prot. Then truly I shall bid Tradition (in your sense) good night: For as to your Traditions, I see there is no certainty in them. *Shall I forsake the certain and acknowledged verity of the Scripture for such trash?* God forbid.

Again, I pray you tell me, doth not every wise man that makes any thing, make it sufficient for its end? If you build an house to live in, will not you make it sufficient for that end? If a man makes a Sword to cut with, a Coat of Male to defend him, *&c.* is he not a fool if he doth not, if he can, make them sufficient for their end and use?

Pop. *That must needs be granted.*

Prot. And was not our Instruction and Salvation the end for which God wrote the Scripture?

Pop. *How do you prove that it was?*

Prot. God himself tells me so, *John* 20. 31, *These things are written that you may*

may believe that Jeſus is the Chriſt, the Son of God, and that believing you might have life through his Name.

Pop. S. John *ſpeaks there of Miracles, not of doctrines, & ſo that is nothing to the purpoſe.*

Prot. He ſpeaks of Miracles, which were done in confirmation of the Doctrine of Chriſt, and ſo the Doctrine is not to be excluded: beſides, I ſuppoſe you will not ſay that S. *John* wrote the Doctrines of Chriſt for one end, and the Miracles for another: Moreover, it plainly appeares, both that this was the end for which the Scripture was written, and that it is ſufficient for its end, from that 2 *Tim.* 3. 15, 16, 17. he ſaith expreſly, *The Scriptures are able to make a man of God wiſe unto ſalvation.**

Pop. *Well, but if all theſe things be ſo, yet ſince the Scripture is dark and doubtful, and you can never apprehend the true meaning of it but from the Church, you are never the nearer; and the Scripture is not a convenient judge of Controverſies.*

Prot. Tell me I pray, doth your Church underſtand the true meaning of the Scripture?

Pop. *Yes doubtleſs, becauſe ſhe hath the Spirit of God.*

* Of which ſee *Nullity*, Append. p. 92.

Prot.

Prot. Then certainly she is most deeply guilty of uncharitableness, or envy, or cruelty to souls, that she doth not put forth a clear and infallible Comment upon the whole Scripture, but still suffers the whole world to live in contention about the true meaning of hundreds of texts of Scripture.

Pop. *She forbears that, for reasons best known to her self: But this is not much to the purpose.*

Prot. Whereas you pretend your Church certainly knows the true sense of the Scripture, and this Church you say is the Pope, or a Council, and if these be infallible, you say they are so in their Decrees: If this be so, how comes it to pass that none do more grossly mistake, and mis-apply Scripture than divers of your Popes and Councils have done, even in their Decrees, and decretal Epistles (which you reverence as the Gospel?) Your *Pope Nicholas* the first, proves his Supremacy from that Text, *Arise Peter kill and eat:* small encouragement to us to become his sheep, if he so use them, and from hence, that *Peter drew to the shore his net full of Fishes*; your Pope *Boniface* the eighth proves it from *Gen.* 1.1. *In the beginning God created Heaven and Earth,*

There-

therefore the Pope hath power in Temporals and Spirituals: and this (ſaith he) *you muſt hold, unleſs with the Manichees you hold two principles:* And your Councils are not more happy Expoſitors. The Council of *Lateran* proves the Popes power from *Pſ.* 72. (which ſpeaks of *Salomon* and Chriſt) *All Kings ſhall fall down before him.* The ſecond Council of *Nice* alledges theſe Scriptures for the Worſhip of Images, that *God created man in his own Image*, Gen. 1. *Let me ſee thy countenance*, Cant. 2. *No man when he hath lighted a Candle covereth it under a veſſel.* Luke 8. 16. In my opinion they ſpoke like a Council, expecting that the world ſhould receive their Decrees not for any ſolidity of Argument (that had been pedantick) but meerly for the Churches Majeſty and Authority. Nay, the jeſt is, when their Adverſaries had taken notice of theſe abſurd impertineneies, up ſteps *Pater Noſter*, Pope *Adrian*, and he ſaith, he will maintain it (in ſpite of fate) that they alledged them rightly and excellently: So here we have a Pope and Council joining together (and therefore undoubtedly infallible) in theſe Expoſitions. Nay, the Council of *Trent* it ſelf (when one would expect they ſhould have grown wiſer, though not better)

prove

prove the unequal power of Popes, Bishops and Priests, from *Rom.* 13.1. *The powers that be are ordained of God; that is, digested into order.* I hope ere you have done, you will put forth an entire Comment upon the whole Bible, which I assure you will be the rarest book that ever saw the light. But further, I desire to know of you how your Church comes to have this true and certain sense of Scripture; hath she it by Revelation or Inspiration?

Pop. *No, we pretend to no such thing; but she comes to know it by the diligent use of means, by prayer, by reading and comparing Scripture, by consulting ancient Interpreters, Analogie of Faith, the coherence, &c. and even the Pope himself, when he set forth his Translation of the Bible, He professes to all the world, that he did it in the very same manner, and by the same helps, that other Translators do; that is, by advising with learned Men, and consulting Ancient Copies, and the like.* *

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* Sixtus *the* Fifth, *Pope, tells us in his Preface to his Translation of the Bible, that* He pickt out of the Cardinals, and almost out of all Nations, a Colledge of most learned

ned men, who advised him in that work; They (*saith he*) consulted, and I chose that which was best. *And he adds these remarkable words*, it is most evident, that there is no surer, nor stronger Argument, than the comparing of ancient and approved Copies. *And* (*he tells us*) *that* he carefully corrected it with his own hands. *And then the Pope imposeth this Translation upon all the world*, to be followed without adding or diminishing, or altering, under pain of Excommunication. *And yet* (*that you may see how they abuse the peoples credulity, to make them believe the Popes Infallibility, which themselves do not in earnest believe.*) *About two years after comes* Clement *the Eighth, and he puts forth another Edition and Translation of the Bible, differing from, and contrary to the former Edition in two thousand places, as Doctor* James *hath proved, by producing the places, as they are in* * *both Editions. And which is more than all this, in the Preface to his last Bible of* Clement *the Eighth, we have these words*; Receive, Christian Reader, this old and vulgar Edition of the Scripture corrected with all possible diligence, which, though in respect of humane weakness it be

* In his *Bellum Papale*, and defence of it.

be hard to affirm, that it is every way compleat; yet it is not to be doubted, but it is more pure and corrected than all that hath gone before it. *I think this were sufficient evidence (if there were no other) how great a cheat it is, that you pretend the Pope to be the infallible Interpreter of Scripture. For here we have one of those infallibles directly contradicting and overturning the other: and besides, instead of that Divine, (or, after a sort divine) infallibility, which you ascribe to the Pope, we have here a publick acknowledgment of his imbecillity: nor dare he affirm his work to be perfect, which it must needs have been, if he had been infallibly guided in it (as you pretend he was) nor would he have said so, if he had believed his own infallibility.*

Prot. Very good, Then I pray you tell me why a Protestant Minister (being oft times both a learneder and better man than the Pope) may not as certainly hit upon the true sense of the Scripture as the Pope himself?

Pop. *The reason is plain, because the Pope is guided by the infallible assistance of Gods Spirit.*

Prot. You ought not to rant at this height, until you have solidly answered

what our Divines have wrote againſt this infallibility. And I heard before the woful weakneſs of your arguments; for it is to me the vaineſt thing in the world to pretend a promiſe of the Spirit of God infallibly to guide ſuch Men as (if the Scripture be true) have not the Spirit of Chriſt in them, being (as you confeſs many of your Popes and Biſhops were) *ſenſual, not having the Spirit:* and having apparently no other ſpirit in them, but the ſpirit of the World, the ſpirit that luſteth to envy and all wickedneſs: But ſince you pretend the Scripture is ſo dark, I pray you tell me, what was the end for which God deſigned the Scripture? Sure I think it was for our underſtanding; my Bible tells me, that *whatſoever things were written aforetime, were written for our learning*, Rom. 15. 4. But if you ſay true, it ſeems God meant only to put forth riddles: Gods Law was deſigned by him for *a light, and that even to the ſimple*, Pſal. 19. 7, 8, 9. and 119. 105. And, in a word, the Goſpel is ſo clear, that Saint *Paul* pronounceth, it *is hid from none but them that periſh*, 2 Cor. 4. 3, 4. And Saint *Luke* wrote his Goſpel, that *Theophilus* (and with him other Chriſtians) *might know the certainty of thoſe things wherein*

wherein they had been inſtructed, Luke 1. 4. and generally every diſcreet Man that writes a Book, writes it ſo, as it may be underſtood; eſpecially if it be for the benefit of the ignorant, as well as the learned (which the Scripture aſſuredly was.) Tell me then I pray you, why ſhould God write his mind ſo darkly and doubtfully as you know whoſe Oracles are ſaid to be delivered? was it becauſe God could not write plainer (and wanted the gift of utterance) or becauſe he would not?

Pop. *Notwithſtanding all this, it is certain, the Scripture is full of obſcure places.*

Prot. I do not deny this; but thoſe things which are obſcurely delivered in one place, are more clearly delivered in another; and thoſe dark places generally are about Propheſies, and ſuch other things: the knowledge of which is not neceſſary to ſalvation. But for neceſſaries the Scripture is plain, and I am told, that divers of your Authours acknowledge ſo much, Is that true?

Pop. *I confeſs* Coſterus *hath this expreſſion, that* things which are neceſſary to be known by all Chriſtians are plainly and clearly delivered in the writings of the

Apoſtles, *and ſome others of our Doctors ſay as much.* *

Prot. It could be nothing but the evidence of the truth which forced ſuch an acknowledgment from its greateſt Adverſaries, therefore let this go, and let me hear what further you have to ſay againſt our Religion.

Pop. *I finde you are an obſtinate Heretick, and ſetled upon the lees, and therefore it will be needleſs to diſcourſe further with you; if any thing could have convinced you, ſurely the Arguments I have offered would have done it; for I aſſure you I have pickt out the ſtrength and marrow of the Catholick Cauſe in the Points we have diſcourſed. And ſince I ſee you turn a deaf ear to my counſel, I ſhall give you over as incorrigible.*

Prot. You ſee I have heard you with great patience, and given you all the freedom you could deſire; now I have one requeſt to you, that you would allow me the ſame priviledge, with patience to hear and, if you can, anſwer what I ſhall object againſt your Religion.

Pop. *With a very good will, I'le meet you here to morrow at this time, ſo at preſent adieu.*

* See nullity of *Rom.* faith, *chap.* 7. *ſect.* 4.

The

The SECOND CONFERENCE.

Prot. WEll met Sir, I see you are as good as your word, and I hope you will allow me as much freedom and patience as I did you.

Pop. I shall willingly do it; therefore speak freely, and so will I, and if Truth be on your side let it prevail.

Prot. I shall divide my discourse into two Parts.

1. Some General Considerations, which indeed do very much set me against your Religion.

2. I shall examine the grounds of your Principal Points of Doctrine; for to meddle with all will be needless. If your Pillars fall, the rest cannot stand. For the first, there are several weighty Considerations against your Religion; I shall give you them in order. The first General Consideration is this;

1. That your Church declines all

Judgment but her own, and makes her ſelf Judge in her own Cauſe; you do not allow Scripture to be Judge, nor the Antient Fathers (for all your talk of Antiquity) nor indeed any but your ſelves, the Pope, or a Council of your own, and your Church it ſeems muſt determine, whether ſhe be a true Church or no, and whether ſhe be pure or corrupted, or whether ſhe be infallible or no; Is this ſo?

Pop. *I confeſs this is our Doctrine, and I think grounded upon Reaſon.*

Prot. You ſpeak againſt the common ſenſe of all men. In all Controverſies or Differences between men and men, we generally ſuſpect that party who will ſubmit to no judgment but his own; and he who is willing to refer himſelf to any third indifferent party, is generally preſumed to have the beſt cauſe; and this is our caſe, Proteſtants do not make themſelves and their own Church the only judge (though they might as juſtly and reaſonably do it as you) but they are very willing to ſubmit to other Judges, they refer themſelves to be judged by the Scripture, which is acknowledged to be a moſt indifferent Judge; if that do not pleaſe you, they refer themſelves to the Fathers for the firſt ſix hundred years,

years, till your abominations had leavened the world, according to what was foretold, *Rev.* 13.8.

II. My second Consideration is this; You do not only decline the Scriptures judgment, but you infinitely disparage and vilifie it. I meet with several passages quoted out of your Authors to that purpose.

Pop. *Possibly you may out of some inconsiderable ones, but not out of any of note and name in our Church.*

Prot. Yes, out of your prime Authors; I read that Cardinal *Hosius* in his *Advertisement to King Sigismund* hath this expression, *If they* (that is, the Hereticks) *say, It is written, that is the voice of the Devil, speaking in his members* (*a*). But that it is below a Cardinal to read the Bible, he would have found the words also in Christs mouth. I read that *Costerus* calls the Scripture by way of contempt, *Paper and Parchment. God* (saith he) *would not have his Church* (by which alwaies understand the Papists themselves) *now depend upon Paper and Parchment, as* Moses *made the carnal* Israelites; And again, *That which is written in the heart of the Church, doth by many degrees*

(*a*) *De expresso Dei Verbo.*

excell the Scriptures: First, because that was writtten by the finger of God, but this by the Apostles (a), as if the Writings of the Apostles were only a device of man. I read that Cardinal *Pool* writing to *Henry* the Eighth, saith thus, *What an absurd thing is this, that thou dost attribute more authority to the Scripture than to the Church, since the Scripture hath no authority but for the decree of the Church (b)?* (He means the *Roman* Church.) I see we are highly concerned to please your Church, else we are like to have no Scriptures. I read that *Pighius* saith, *The Apostles did never intend to subject our faith to their writings, but rather their writings to our faith (c)*. And afterward he saith, *The Scriptures are (as one said, not more pleasantly than truly) a nose of wax, which suffers it self to be drawn hither or thither, as a man pleaseth (d)*. I read that your *Bulenger* saith, *The Scripture is the Daughter, the Church the Mother, which gives being and sufficiency to her she begets.* (No wonder then, the Church makes bold with the Scripture to add, or

(a) *Enchiridion, cap.* 1. (b) *De primatu Romanæ Ecclesiæ, fol.* 92. (c) *Eccles. Hierarch. lib.* 2. *cap.* 2. (d) *Ibid. l.* 3. *c.* 3. *fol.* 103.

alter,

alter, or dispense with it. We all know the Mother may correct the Daughter.) I confess, when I read those passages produced by our Writers, I suspected they wronged them. Are these things true?

Pop. *I acknowledge it, and it is a vain thing for me to deny it, for the Books and those passages in them are extant under their own hands: And I must confess, these Authors are as considerable and approved as any we have. But you ought to put a favourable sense upon them.*

Prot. I would not strain them, nor make them worse than they are. Take them as you will, they are abominable expressions, and (to me) a great evidence, that the Scripture is no friend to your Church. And I conclude this to be one accomplishment of what Christ hath said, *Every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved*, Joh. 3. 20. And if this be the spirit by which your Church is guided, I am sure it is not the Spirit of God and of Truth; for that teacheth men reverence and love to the Scriptures. You seem to do like *Herod*, who being convinced that he was not of the Royal race of the *Jews*, did burn their Genealo-

gies and Records, that his false pretences might not be confuted by them. And just so do you endeavour to do by the Scriptures.

III. My third Consideration against your Religion is this; That your Cause is such as dares not abide tryal: This is the honour and happiness of our Religion; We are allowed to examine all that our Ministers say, and we have a Rule (which we may peruse) to try them by, *viz.* the holy Scriptures, which you dare not suffer your people to read. And this I take to be a secret confession of your guilt; and I am told your *Alphonsus de Castro* saith, *That from the reading of the Scripture all Heresies come* *.

Pop. *I think your experience hath justified that expression, You see what you get by the reading of the Scriptures, even this, that you are crumbled into a thousand Sects.*

Prot. Our Saviour was not of your mind, for he thought not acquaintance with, but ignorance of the Scriptures was the cause of Error. *Ye erre, not knowing the Scriptures*, Mat. 22. 29. Nor did he only allow, but command the *Jews* to *search the Scriptures*, without any fear of

* *Contra hæreses*, l. 5. c. 6.

this;

this inconvenience, *John* 5. 39. Had St. *Paul* been of your mind, he would not have commended, but reproved the *Bereans* for searching the Scriptures, and examining his Doctrine by them, *Act.* 17. 11. If any of your people should do as the *Bereans* did, they would be sent to the Inquisition. I do not deny, but too many make a bad use of the Scripture, and wrest it to wicked purposes, which is to me no better an argument than this; Wine makes many men drunk, therefore no Wine must be sold. The Doctrine of Free Grace was abused by thousands (as we read) therefore St. *Paul* did ill in preaching of it. The light of the Sun hurts sore eies, therefore *Solomon* was mistaken, when he said, *It is a pleasant thing to behold the Sun.* But since you speak of this, I pray you let me ask you one question; Were not most of the Heresies that ever were in the Church, brought in by learned men?

Pop. *I cannot deny that, for it is notoriously known?*

Prot. Then you shut up the wrong door; for, it seems, it is not the unlearned mans reading, but the learned mans perverting the Scripture, which is the true cause and fountain of Heresie:

And

And besides, you must not do evil, that good may come out of it, nor defraud people of their greatest treasure, nor keep them from their duty, for fear of some inconveniencies. This is to make your selves wiser than God.

Pop. *But indeed you slander us, in this point: We do not absolutely forbid reading of the Scriptures. The Council of* Trent *allows it, provided you can get the Bishops leave.*

Prot. It is true, that Council pretends to give some such liberty; but they take away with one hand, what they gave with the other; for in their Index of forbidden Books, they have this passage; *Since experience sheweth, that the promiscuous reading of the Bible brings more evil than good, therefore if any man shall dare to read, or have a Bible, without licence from the Bishop, or Inquisitor, he shall not be capable of absolution* * *unless he part with his Bible.* But in truth, this pretended Licence is but an handsome blind: For in that very place there is this Observation added to that Rule, That *the power of giving such Licences of reading, or keeping the vulgar Bibles, is taken away from such Bishops and*

* In fine Concil. Trident. Reg. 4.

Inquisitors,

Inquiſitors, by the command and uſage of the Roman *and univerſal Inquiſition.* At beſt, it ſeemes, I muſt not obey Chriſts command of *ſearching the Scriptures*, unleſs the Biſhop give me leave. But I pray you tell me, Do your people uſe to ask, and the Biſhops to give them leave to read the Bible?

Pop. *I will not diſſemble with you, They do not. And, the truth is, an approved Writer of ours*, Ledeſima *puts the queſtion*, What if a man ſhould come to the Biſhop, and deſire liberty to read the Bible, and that with a good intention? *to which he replies*, that the Biſhop ſhould anſwer him in the words of Chriſt, *Mat.* 20. 20. Ye know not what ye ask, and indeed (*ſaith he, and he ſaith it truly*) the root of this demand is an heretical diſpoſition*.

Prot. Then I perceive in this, as well as in other things, you are more careful to deceive people with pretences, than to inform them. But indeed, you tell me no more than I had read, or heard out of your own Authors. It was the ſpeech of your Pope *Innocent*, That *the Mountain which the Beaſts muſt not touch*

* *De Sacris vernaculis.*

is

is the high and holy Scriptures, which the unlearned must not read [v], and your Doctors commonly affirm, that people must not be suffered to read the Scriptures, because *we must not give holy things to Dogs, nor cast Pearls before swine.*

My fourth General Consideration against your Religion is this, That it grosly contradicts the great designs and ends of the Christian Religion, which all confess to be such as these, the glorifying of God, and his Son Jesus Christ, and the humbling and abasing of men, the beating down of all sin, and the promoting of serious holiness. Are not these the chief ends of Religion?

Pop. *I do freely acknowledge they are, and our Religion doth most answer these ends.*

Prot. That you and I will now try. And for the first: Your Religion doth highly dishonour God sundry waies. What can be a greater dishonour to God, than to make the holy Scriptures (which you confess to be the Word of God) to depend upon the testimony and Authority of your Pope, or Church, and to say, that the Word of God is but a dead

[v] *Cap. cum ex injuncta. Extra de hæres.*

letter,

ſetter, and hath no authority over us without their Interpretation and Approbation? By which means malefactors (for ſuch all men are, *Rom.* 3. 9, 10. your Pope not excepted) are made Judges of, and ſuperiour to that Law whereby they are condemned. Tell me; would not the *French* King take it for a great diſhonour, if any of his Subjects ſhould ſay, That his Edicts and decrees had no Authority over his People without their approbation?

Pop. *Yes, doubtleſs he would.*

Prot. Juſt ſo you deal with God: and what can be a fouler diſhonour to God than that which your great *Stapleton* affirmed, and *Gretſer* and others juſtified, and your Church to this day have never diſowned it: *That the Divinity of Chriſt and of God* (in reſpect of us) *depends upon the Authority of the Pope?* * And what more diſhonourable to God than what your great Champion *Bellarmine* ſaith, That, *if the Pope ſhould erre in forbidding Vertues* (which God hath Commanded) *and commanding Vices* (which God hath forbidden;) And that he may ſo erre, divers of your moſt famous and approved

* *Triplicatio contra* Whitak. c. 17.

Au-

Authors confess, * *the Church were bound to believe Vices to be good, and Vertues bad, unless she would sin against Conscience*; † that is, in plain terms, the Pope is to be obeyed before God. Again, is it not highly dishonourable to God, to give the Worship which is proper to God, unto the Creature? I confess the Prophet *Isaiah* hath convinced me of it, *Isa.* 42. 8. *I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven Images.*

Pop. *I also am of the same mind; but it is a scandal of your Ministers, to say we give Gods honour to the Creature: I know where about you are, you mean it of Images, whereas we worship them with a lower kind of Worship.*

Prot. You worship them with such a kind of worship, as neither Angels nor Saints durst receive. *Cornelius* did not worship *Peter* with a Divine worship as God (for he knew he was but Gods Minister) yet *Peter* durst not receive it. It was an inferiour worship which the Devil required of Christ, for he acknowledges at the same time, God to be his Superiour, and the giver of that power he claimeth,

* See *Nullity.* † De *Pont.* l. 4. c. 5.

Luke

Luke 4.6. And yet that was the Worſhip which Chriſt ſaith God hath forbidden to be given to any Creature. You are a valiant man, that dare venture your immortal ſoul upon a nice School diſtinction. I pray you, do you not worſhip the Bread in the Sacrament, with that worſhip which you call *Latria*, which is proper to God?

Pop. *We do ſo, and that upon very good reaſon, becauſe it is not Bread, but the very Body of Chriſt into which the Bread is turned.*

Prot. But what if the Bread be not converted into Chriſts Body: Is it not then an high diſhonour to God, and indeed damnable Idolatry?

Pop. *Yes, our* Fiſher *the famous Martyr and Biſhop of* Rocheſter, *ſaith*, No man can doubt, if there be nothing in the Euchariſt but Bread, that the whole Church hath been guilty of Idolatry for a long time, and therefore muſt need be damned*; *but we are well aſſured, that it is no longer bread; and yet I muſt add this: If peradventure it ſhould ſtill remain Bread, yet foraſmuch as we believe it to be the Body of our Lord, our ignorance, I hope, would*

* *Roſſenſus contra Occolampadium*, c. 2. fol. 3.

excuſe

excuse us from Idolatry, and God would not impute it to us.

Prot. Tell me, I beseech you, Will all kind of ignorance excuse a man?

Pop. *No certainly, There is a wilful and affected ignorance; which, because it is against clear light, will not excuse.*

Prot. Tell me further, Did this excuse the *Jews* from their sin of crucifying Christ, and the damnation due to it, that *they did it ignorantly?* *Act.*3.17.

Pop. *No, because they shut their eyes against the plain light, and clear evidence of that truth, that Christ was the Messias.*

Prot. No less do you in the doctrine of the Sacrament; for they had no greater evidences against them, than Sense, and Reason, and Scripture; all which you reject, (as I shall prove by Gods help.) And as your Religion dishonours God, so doth it also highly dishonour Jesus Christ whom he hath sent, who is expressly called the *one Mediatour*, 1 *Tim.*2.5. But you have conferred that honour upon many others, Saints and Angels.

Pop. *True, there is but one chief Mediatour, but there may be other secondary Mediatours.*

Prot. In like manner, to that which the Apostle there saith, *there is but one God;*

God; it might be ſaid, there are other ſecondary gods, and ſo we might introduce the Heathen gods into the Church. It is the great Prerogative of Jeſus Chriſt, that he is the Redeemer of the World; yet your *Bellarmine* was not afraid to communicate this honour to the creature, and expreſly ſaith, *It is not abſurd, that holy men be called our Redeemers, after a ſort**, and more of the like ſtuff we ſhall meet with before we part: yet again, your Religion as it depreſſeth God, ſo it exalts the creature. I will inſtance but in one thing, and that is your Doctrine of Juſtification by the merit of good works: A Doctrine, which S. *Paul* affirms, gives unto a man matter of boaſting and glorying, Rom. 3. 27. *Where is boaſting then? it is excluded, By what Law? of Works? Nay, but by the Law of Faith,* & Rom. 4. 2. *For if Abraham were juſtified by works, he hath whereof to glory.* Next, you grant, That it is the great deſign and intent of Religion, to diſcourage and beat down ſin, which your Religion doth exceedingly encourage by your Doctrines and Practice in Abſolutions and Indulgences. In my acquain-

* *De Indulgentiis*, cap. 4. *ſub finem.*

tance,

tance, I have known several Papists that have wonderfully encouraged themselves in their wicked waies from this consideration; especially when *Easter* drew near, because they knew they should very suddenly be shriven, and absolved, and be (as they said) as sound and clean as when they came first into the world. I have known also divers of our loose Protestants that have turn'd to your Religion, that they might have greater liberty for, and security in sin; and in my Conscience, if I would let my lusts choose a Religion for me, they would presently lead me to your Religion: And so again, your Religion doth not at all promote serious holiness, but the soul and spirit of it is dwindled away into meer formality, What can be of more pestilent consequence to true holiness, than to tell a man, that the saying so many *Pater-Nosters*, or *Ave-maries*, (though it may be he is talking, or gazing about in the midst of his Devotions) will procure him acceptance with God? Is it true, that your great and devout Doctor *Suarez* saith, *That it is not essential to Prayer, that a man should think of what he saith?*

Pop.

Pop. *It is true, he doth say so in his Book of Prayer.*

Prot. Then I confess, your Religion hath the advantage of ours, for a man may do two businesses at once: It hath set me much against your Religion, since I understood that you turned that great Doctrine of Repentance into a meer formality: What a sad Doctrine it is that your great Masters teach, that Repentance is not necessary at all times, but only on Holy-daies, (as some of your Authors say) only once in a year, that is, at *Easter*, (as others,) Nay indeed, once in all his life, and that in danger of death (as *Navar*, and *Cajeton?*) what an encouragement is this to wickedness, to tell men that a thousand of their sins are venial, which though not repented of, will not exclude them from the favour of God, and from Salvation; but I will rake no further into this kennel.

I think this may serve turn, to let you see, that I had warrant to say, That your Religion contradicts the design, and end of all Religion.

V. The fifth Consideration that sets me against your Religion, is the desperate issues that you are driven to in the defence

fence of your Cause; as for example, in the great point of Infallibility, I observe your learned Doctors are beaten out of all their former Assertions and Opinions; you have been driven from Scripture to the Fathers, from them to the Pope, from him to a Council, and thence to the Pope with a Council, and (as a further sign of a desperate cause) the Jesuites are brought to that exigence, that they are forced to affirm the Pope to be infallible, in matters of fact, which is confessedly a new, upstart, and indeed, monstrous Opinion; and yet those piercing wits see their cause cannot be defended without it: and others seeing the vanity of all their former pretences, have been forced to resolve all into the present Churches testimony. * So for the point of Idolatry, you are driven to those straits, that you cannot excuse your selves from Idolatry, but by such pretences as will excuse both Jewish and Gentile Idolaters; and one of your ablest Champions is brought to this plunge, that he is forced to affirm, that *some Idolatry is*

* See *Nullity, Chap.* 4.

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lawful *. I might inſtance in very many others, but I forbear.

VI. A ſixth Conſideration is taken from the partiality of your Religion; That Religion which is from God, is doubtleſs agreeable to the Nature and Will of God. But ſo is not your Religion, for it is guilty of that reſpect of perſons which Scripture every where denies to be in God; *Acts* 10.34. *Rom.* 2. 11. *Job* 34.19.

Pop. *How is our Religion guilty of reſpect of perſons?*

Prot. I might ſhew it in many things, but I will confine my ſelf to one particular: and that is, in point of Indulgences: The Souls of all that die in venial ſins, are doomed to thoſe terrible pains of Purgatory, there to continue none knows how long (by the way, I cannot but take notice of the great unhappineſs of thoſe Chriſtians, that lived and died in the daies of Chriſt and the Apoſtles, that have been multitudes of them frying in Purgatory to this day, and are like to be ſo as long as the World laſts; whereas thoſe that live neerer the end of the World, muſt needs have a far ſhorter abode there, ſo men are puniſhed

* *Greg. de Valentia.*

with

with continuance of their torments meerly for the circumstance or time of their birth; but this is not the thing I aim at,) from these pains of Purgatory, there is no way to deliver a man but by Indulgences; and these Indulgences must be bought off with money, and wealthy men may buy off those corporal pains, (which the rascal herd must suffer without bail or main-prize) and turn them into a Fine of the purse. So I see it was not without reason, that *Salomon* said, *Money answers all things.* I have heard that your tax of the Apostolical Chancery (put forth by the Authority of your Church, where there is a price put upon all Indulgences, and upon all kinds of sins) hath this expression, *Diligently note, that these graces* (of Indulgences) *are not given to the Poor, because they are not, and therefore cannot be comforted (a)*; by which I see, that if St. *Peter* himself should rise from the dead, and come to his Successour, with his old tone, *Silver and Gold have I none*, if he were a thousand *Peters*, he

(a) *Diligenter nota quod hujusmodi gratiæ non dantur pauperibus*, quia non sunt, *ideo non possunt consolari. Taxa Cancellariæ Apostolicæ.* Ti. De Matrimoniali.

must

must into Purgatory without mercy. I am told that another of your Authors, *Augustinus de Ancona*, an Author of great note with you, tells us, that *Indulgences are for the relief of the Churches* (that is, the Popes, and their Prelates) *Indigencies, which* (b) *is not relieved by a willingness to give* (which is all that any poor man can pretend to) *but by the gift it self.* (It seems your Church is not of Gods mind; for if *there be a willing mind, he accepteth it for the deed*, 2 Cor. 8. 12.) And a little after (as I am told) he saith, *as to the remission of punishment which is procured by indulgences, in that case it is not inconvenient that the rich is in a better condition than the poor, for there it is not said, come and buy without money* (c) I confess that were a dangerous speech, and would utterly undo all the Church of *Rome*. It is sufficient that *Isaiah* once said it, and Christ again, *come and drink freely*. People should have been wise, and taken them at their word, for they are never

(b) *Nam Indulgentiæ fiunt ad relevandam indigentiam Ecclesiæ, quæ non relevatur per solam voluntatem dandi, sed per datum.* De Potestate Papæ, quest. 30. art. 3.

(c) *Quantum ad remissionem pœnæ quæ acquiritur per indulgentiam, in tali casu non est inconveniens, quod dives sit melioris conditionis quam pauper. Ibi enim non dicitur. Venite & emite sine pecunia.* Ibid.

like to hear it a third time. Is this true?

Pop. *They do indeed ſay ſo, and the practice of our Church manifeſts to all the world that Indulgences are ſold for money, and the condition of the rich, in that, is better than the poor. But what great matter is that, as to the pardon of Sin, and Eternal Life or Death? both rich and poor are alike. The difference is only as to the pains of Purgatory.*

Prot. Is that nothing to you? you ſpeak againſt your own, and all mens ſenſe: we ſee how highly men eſteem to be freed from a painful, though ſhort, diſeaſe here; how much more to be freed from ſuch pains as you all confeſs to be unſpeakably more ſharp and grievous than all the pains that ever were endured in this world? It is ſo conſiderable a thing, that I aſſure you, it is to me matter of wonder (if Chriſt and the Apoſtles had been of your mind) how it came to paſs ſo unluckily, that the poor only ſhould receive the Goſpel; whereas, if the men of that Age had not been all Fools, the rich would have been moſt forward to entertain it.

VII. But to proceed. My ſeventh Conſideration againſt your Religion, is taken from its great hazzard, and utter uncertainty. According to the Doctrine of your Church, no man can be ſure of his ſalva-

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tion (without a revelation;) but he must go out of the world, not knowing whether he goes. Indeed there is nothing but hazzard and uncertainty in your Religon; I suppose you grant that all your Faith, and consequently your salvation, depends upon the infallible Authority of your Church.

Pop. *That is most certain.*

Prot. Are you then infallibly certain, that your Church is infallible? or do you only probably believe it?

Pop. *I am but a private Priest, and therefore cannot pretend to Infallibility; but I am fully satisfied in it, that the Church is infallible in in it self.*

Prot. Then I see you pretend to no more certainty than I have; for I know (and you grant) that the Scripture is infallible in it self: and I know its infallibility as certainly, as you know the infallibility of your Church. But, I pray you tell me, what is your opinion? I know you are divided: but where do you place the infallibility? or where do you lay the foundation of your Faith?

Pop. *To deal freely with you, I place it in the Pope; who when he determines things* out of his Chair, *is infallible: for St.* Peter *who was supream Head of the Church, left the Pope his Successor.*

Prot. Then it ſeems your Faith doth wholly depend on theſe things, that Saint *Peter* was Biſhop of *Rome*, and died there, and that he left the Pope his Succeſſor in his ſupream and infallible Authority.

Pop. *It doth ſo.*

Prot. How then are you infallibly aſſured of the truth of theſe things, which are all matters of Fact?

Pop. *Becauſe they are affirmed by ſo many of the Ancient Fathers and Writers.*

Prot. Were thoſe Fathers or Writers infallible perſons?

Pop. *No.*

Prot. Then might they, and ſo may you, be miſtaken in that point; and ſo indeed you have nothing but a meer conjecture for the foundation of your Faith. But again, are you infallibly ſure, that Saint *Peters* intention was to leave his Infallibility to the Pope? For I do not read that S. *Peter* left it in his laſt will. I tell you true, it is ſtrange to me, that St. *Peter* ſhould write two Catholick Epiſtles, and (as I obſerved before) not leave one word concerning this matter. For my part I ſhall alwayes rather queſtion the Popes Authority, than S. *Peters* fidelity or diſcretion in omitting ſo Fundamental a Point, when he put in many of far leſs concernment. But

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further, *I* demand, How are you assured that S. *Peter* intended to leave his power, and did actually leave it to his Successors?

Pop. *By the unanimous consent of the Ancient Fathers.*

Prot. I wonder at your confidence, that you dare affirm a thing which our Authors * have so clearly proved to be false. But suppose it were so, that the Fathers had said it; tell me, are the Fathers infallible? at least are they so in their reports of matter of Fact?

* *Moulin. Reinolds* against *Hart*, and others.

Pop. *No; we confess that it is only the Pope or Council that are infallible, not the Fathers & to be true to you, even the Pope himself is not infallible in his reports of matters of fact.*

Prot. Then you have nothing but a meer conjecture, or historical Report delivered by men, liable to mistake, for the great foundation of your Faith. Yet once more, have you any greater or better certainty for your Faith then the Pope himself?

Pop. *God forbid I should be so impudent or wicked to say so; for my Faith depends upon his certainty.*

Prot. Very well, How I beseech you is the Pope assured? what is it that makes him infallibly certain of his own Infallibility? Is He assured of it by Revelation?

Pop *No,(as I have told you oft) we pretend to no ſuch things.*

Prot. How then?

Pop. *By the Spirit of God which guides him into all truth.*

Prot. How is he aſſured that the Spirit of God guides him?

Pop. *By the promiſes God hath made to him; I need not repeat them, they are known already*, Thou art *Peter*, &c. *Simon, Simon*, I have prayed that thy Faith fail not, &c.

Prot. I have already ſhewn how abſurdly theſe Texts are alledged. But I beſeech you, how is the Pope infallibly aſſured that this is the true meaning of thoſe Texts? You confeſs it is not by inſpiration.

Pop. *He knows that by conſidering and comparing Scripture with Scripture, and by conſulting the Fathers, and Prayer, Diligence, and Obedience*, &c.

Prot. All theſe things are very good, but any other man may uſe theſe means as well as the Pope, and hath as full promiſes from God, as any the Pope pretends to, as *Joh.*7.17. *If any man will do his will, he ſhall know of the doctrine, whether it be of God*; and the Spirit of Truth is promiſed to all that ask it, *Luke* 11.13. So if this be all you have

have to say, God deliver my soul from such a desperate Religion, wherein all the certainty of its Faith depends upon his infallibility, that is not certain of his own infallibility.

But I need say no more of this; It is to me an undeniable argument, that there is no certainty at all in this foundation; because (as you confess) so many hundreds of your ablest Scholars do utterly reject it. But once more, in my opinion you run a dreadful hazzard in the point of worshipping of Creatures, Images, Saints, and especially the Bread in the Sacrament, in which you run other hazzards besides those I spoke of. I am told, that your Doctrine is this, That it is necessary to the making of a Sacrament (and so to the conversion of the Bread into Christs Body) that the Priest intend to consecrate it. Is it so?

Pop. *Yes doubtless*, Bellarmin *and all our Authors largely dispute for that.*

Prot. And can I be sure of another mans intentions? It is sufficiently known, that divers of your Priests are prophane and atheistical wretches, others envious and malicious, and some actually Jews. What assurance have I, that my Priest is not such an one, and that he doth not either out of a contempt or hatred of Re-

ligion or malice againſt my perſon, intend to deceive me, and not make a Sacrament of it? Sure I am, they intend to deceive their people in the preaching of the Word, and why they may not do ſo in the Adminiſtration of the Sacrament, I know not.

VIII. My eighth and laſt general conſideration is this, that your Religion deſtroyes even the principles of morality: which true Religion is ſo far from deſtroying, that it improves and perfects it. I confeſs, the bloodineſs of your Religion hath ever made me both ſuſpect and loath it. I find that Chriſt is a Prince of peace; that though he whipt ſome out of the Temple, yet he never whipt any into his Church; that he drew in his Diſciples with the cords of a man, of conviction and perſwaſion; and ſo did his Apoſtles after him: but your Religion (like *Draco's* laws) is written in blood. I perceive you anſwer our Arguments with Fire and Faggot: beſides this, your Religion deſtroyes all civil Faith and Society; your principle is known, and ſo is your practice of equivocation, and keeping no faith with Hereticks.

Pop. *I know where you are, you mean becauſe of* John Huſſe, *who after he had the faith*

faith of the Emperor given him for his ſafe Conduct, was contrary to that faith put to death in the Council of Conſtance.

Prot. I do ſo, and what can you ſay for it?

Pop. *This I ſay, you muſt not charge upon our Church, the opinion of ſome few private Doctors, ſince others diſown this, and have written againſt it.*

Prot. It ſeems it is a diſputable point among you, whether you ought to be honeſt or not: but I have heard that *John Huſſe* was condemned by the Council of *Conſtance*, and that when the Emperor ſcrupled to break his Faith, they declared he might do it, and ought to do it. Is it ſo?

Pop. *It is true, what was done in that point, was done by the Council.*

Prot. And you hold Councils (eſpecially where the Pope joyns with them as he did with that Council) to be infallible; and therefore this I may confidently charge upon you as a Principle of your Religion. I cannot but obſerve your fine devices: At other times when we alledge paſſages out of any of your learned Doctors which make againſt you, you tell us they are but private Doctors, and we muſt judge of you by your Councils. Now

here we bring an approved Councils testimony, and you send us back to your private Doctors.

Pop. *These discourses of yours are only general; I had rather you would come to the other thing you proposed,* viz. *to examine the particular points of our Religion, wherein I hope I shall give you such solid grounds and reasons, that when you shall understand them, you will embrace them.*

Prot. You shall find me ingenuous and docible; only remember, I expect not words, but solid Arguments. I think our best course will be to pick out some principal points of your Religion, and examine them; for the rest will either stand or fall as they do.

Pop. *I am perfectly of your mind, let us proceed accordingly.*

Prot. First then, if you please, we will begin with the sacrifice of the Mass, which you say is essential to the Christian Religion.

Pop. *It is so, and* Bellarmine *rightly saith, that* where there is no sacrifice (*as you Protestants have none*) there is in truth no Religion.

Prot. Therefore, I pray you, let me hear one or two (for those are as good as an hundred) of your chief grounds and reasons for that Sacrifice.

Pop.

Pop. *I approve your motion, and I shall only insist upon two Arguments: First, the Sacrifice of the Mass was appointed by God, or Christ in the words of Institution of the Sacrament,* do this in remembrance of me. *It is the great Argument of the Council of* Trent *.

* *Sess.* 22. *cap.* 9. *Can.* 2. 3.

Prot. I adore the fruitfulness of your Churches Invention. It seems they think these two words, *do this,* contain no less than two of your Sacraments, to wit, that of *Orders,* which makes Priests, and that of the *Supper.*

Pop. *They do so.*

Prot. That no sober man will easily believe; nor that Christs meaning in the words mentioned was this, *Sacrifice me in remembrance of me.* But let me hear how you prove the Institution of the Mass from these words.

Pop. *Christ bid his Disciples,* do this, *viz. that which he did: Christ did in that last Supper truly and properly offer up himself to his Father, his Body under the shape of bread, his Blood under the shape of Wine; and therefore they were truly & properly to offer up, or Sa-*

Sacrifice Christ in the Sacrament. The Argument is Bellarmines *.

* *De Missa. l.* 1, c. 12. *Sextum.*

Prot. How do you prove that Christ did in that last Supper truly and properly offer up his body and Blood to his Father? I read that *Christ offered himself but once*, Heb. 8. 27. and 9. 25, 26, 27, 28. and 10. 14 and that was upon the Cross; nor do I find that he offered any thing at all to God in that Supper, but only to his Apostles: And what, did Christ Sacrifice himself, and imbrue his hands in his own Blood? and did he eat up his own Body? did he take his whole Body into his Mouth? these are Monsters of Opinions: But how prove you that Christ did then offer up himself to God?

Pop. *Because Christ speaks in the present tense*, This is my Body which is broken, Blood which is shed: *he doth not say which shall be broken, and shed; and therefore it must be broken and shed at that very time.*

Prot. What a vain Argument is this? you know nothing is more usual in Scripture than to put the Present Tense for the Future. And it is so put in this very matter, Christ saith, *I do lay down my life*, when he means, I will do it shortly, *John* 10. 15.

10. 15. *I do go to my Father*, *Joh.* 16.28. that is, I ſhall go ſhortly: *Do that thou doſt*, that is, *art about to do*, Joh. 13. 27. And in *Mat.* 26. Chriſt ſaith of his Blood, *This is my Blood which is ſhed for many for the remiſſion of ſins*; and yet I ſuppoſe it was not ſhed at that time; for you all profeſs the Sacrifice of the Maſs is an unbloody Sacrifice: but again, tell me, I pray you, when Chriſt ſaid, *do this*, did they not obey Chriſts command at that Supper?

Pop. *I cannot deny that.*

Prot. Thence unavoidably follows, that this *doing* concerns the Communicants, as well as (if not more than) the Miniſter; and ſo it is not meant of Sacrificing Chriſt, but receiving of him; and really, if this Text do not, there is no other which doth, enjoyn Communicants to receive; which he that can believe, hath got a good maſtery over his Faith: Beſides, what Chriſt here commands his Apoſtles, I find St. *Paul* commands the *Corinthians*, and expounds *doing this*, by *eating and drinking*, 1 Cor. 11. And moreover, if the words *do this*, were the words which did ordain both *Prieſt* and *Sacrifice*, who can think that two of the Evangeliſts, *viz.* both *Mathew* and *Mark* would have omitted them in mentioning the words of

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Inſtitution: and therefore this may paſs. I ſhall only add, that, if our Divines ſhould prove their Doctrines no better than by ſuch wreſted Scriptures and Arguments as this, we ſhould hiſs them out of the Pulpit: but I ſuppoſe you have ſome better Argument, therefore let me hear it.

Pop. *Conſider then that irreſiſtable Argument*, Chriſt is a Prieſt, after the order of Melchiſedeck. *Now* Melchiſedeck *did offer up a Sacrifice of Bread and Wine to God*, Gen. 14. *and therefore Chriſt was bound in agreement with this Type, to offer up ſuch a Sacrifice, even his Body and Blood, under the ſpecies of Bread and Wine.*

Prot. You tell me *Melchiſedeck* offered up Bread and Wine to God; I find no ſuch matter: it is only a dream of your own. The Hiſtory is, *Gen.* 14. where indeed I read of his offering Bread and Wine to *Abraham* and his Soldiers, to refreſh them (according to the cuſtom of thoſe times and places) *Deut.* 23. 3, 4. and *Judges* 8. 6. but not a word of any offering to God. It is the ſtrangeſt relation of a Sacrifice that ever was; here's not one word of the *Altar*, or *Offering*, or *Conſecration*, or the *Deſtruction* of the Sacrifice. You grant the thing ſacrificed muſt be deſtroyed

ſtroyed when it is ſacrificed; I pray you, how is this bread deſtroyed (ſave onely by the Soldiers mouths, which you ſay came after the Sacrifice?)

Pop. *The bread poſſibly was deſtroyed by putting it in the furnace, and the Wine ſprinkled upon the furnace, as* Vaſquez *anſwers**.

(*) *In Part. 3. Thom. tom. 3. q. 83. diſ. 220. art. 1. c. 3.*

Prot. I ſee it was otherwiſe in thoſe dayes than now it is. If I thought my Bread would be deſtroyed by putting it into the Oven, I aſſure you, I would never put it in.

Pop *It muſt be a Sacrifice that is there related; for it follows,* And he was the Prieſt of the moſt High God.

Prot. Not at all; for his being Prieſt evidently relates to that which follows, *and he bleſſed him, and received Tythes of all:* Beſides, if *Melchiſedeck* did here offer a Sacrifice, was Jeſus Chriſt obliged to offer the ſame kind of Sacrifice that he did? for Chriſt was to offer up himſelf, *Heb.* 9. 10. (which none of his Types did.) Tell me firſt, Was *Melchiſedeck* a Type of Chriſt in that action of eating Bread and Wine?

Pop.

Pop. *Yes doubtless, and this was the principal thing, in respect of which Christ is called a Priest after the order of* Melchisedeck, *or else I say nothing.*

Prot. Then tell me, how can any man in his wits, believe that St. *Paul*, who spends so much of his Epistle to the *Hebrews*, in comparing *Christ* and *Melchisedeck*, and their Priesthood together; and who picks up the very smallest circumstances, as that he was *without father*, &c. Should not speak one word of this, which (if you say true) was the principal thing? Besides all this, If *Melchisedeck* was a type of Christ in that action, Did Christ offer Bread and Wine as *Melchisedeck* did?

Pop. *No, but he offered his own Body and Blood under the appearance of Bread and Wine.*

Prot. Nay, now I see there is no possibility of pleasing you; for I expected this all along, that Christ must needs have offered the same kind of Sacrifice that *Melchisedeck* did here: But now you forsake your own Argument, and because *Melchisedeck* did offer Bread and Wine, Christ must not offer Bread and Wine, but something else under those appearances. Now I have heard your two principal Arguments, I hope you will hear mine also.

Pop.

Pop. *Good reason I should do so.*

Prot. Then first, I argue thus, The Sacrifice of Christ was perfect, and did perfect all Believers, *Heb.* 10. 14. and therefore it need not, and ought not to be repeated, for the Apostle proves the imperfection of Levitical Sacrifices, because they were repeated, *Heb.* 10. 1, 2. *Where remission of sin is, there is no more offering for sin,* Heb. 10, 18. Either there remission was not obtained by his once offering, or there must be no more offering; either Christs offering upon the Cross was insufficient, or yours in the Mass is unnecessary.

Pop. *It is not properly repeated, for it is the same Sacrifice for substance, which was offered upon the Cross, and is offered in the Mass* *.

* *Cornelius à Lapide in* Heb. 7. 28.

Prot. How is it of the same kind, when you say, the one is bloody, the other unbloody; the one offered by Christ, the other by a Priest; but if it were of the same kind, so were the Levitical Sacrifices, and all had relation to Christ (as you pretend all Masses have) and yet the Apostle makes their Repetition an evidence of their Imperfection, *Heb.* 9. 10.

9. 10. And moreover the Apostle denies not only the repetition of other Sacrifices, but also of the same Sacrifice, and tells us as plainly (as man can speak) that Christ was to offer up himself but once, *Heb.* 9. 25, *&c.* whereas you will needs over-rule the Apostle, and force Christ to offer up himself thousands of times.

Pop. *It is true, there is but one Sacrifice of Redemption, and Expiation for Sin, and that was the Sacrifice of the Cross; but there are other Sacrifices of Application to apply that to us.*

Prot. I hope the Word, and Sacraments, and Spirit of Christ, are sufficient to apply Christs Sacrifice; must we have one Sacrifice to apply another? who ever heard of one plaister made to apply another? or a ransome paid the second time to apply the former payment? And you seem to me quite to forget your selves, to destroy the nature of your Sacrifice; for the business of a Sacrifice is oblation to God, not application to men. Besides, I have one Argument more which fully satisfies me; if the Mass be a real and proper Sacrifice, then the thing sacrificed must be really and properly destroyed?

Pop. *That I readily grant, as* Bellarmin

min (*a*) *also doth, and indeed so it was in all the Sacrifices that ever were offered to God.*

(*a*) *Sacrificium verum & reale veram & realem occisionem exigit*, Bell. de Missa, l. 1. c. 27. *Denique vel in Missis.*

Prot. But surely Jesus Christ is not destroyed in the Mass: Is he? And are your Priests the murderers of Christ?

Pop. *He is not so destroyed, for we tell you, it is an unbloody Sacrifice; yet he is in a manner destroy'd by the Priests eating of him; for thereby Christ ceaseth to be where he was before, that is, in the species of Bread and Wine, and the Bread and Wine are destroyed.*

Prot. Call you this a destruction, for one to remove from one place to another, or to cease to be where he was before? this is ridiculous; and yet this (*b*) fantastical and mock-destruction is all which you can bring, instead of that real destruction, which you confess necessary to the very essence of a Sacrifice. And as for the Bread and Wine, they were destroyed by Transubstantiation, not by the Oblation or Sacrifice which comes after it.

(*b*) *Ibid.*

And now having mentioned that, let us discourse concerning your Doctrine of Tran-

Transubstantiation: And first, tell me what is the Doctrine of your Church?

Pop. *That the Council of* Trent *will inform you, which declareth,* that by Consecration the whole substance of the Bread and Wine is converted into the substance of the Body and Blood of Christ (*a*).

Prot. How is it possible for the bread to be converted into Christs body, which was made already before the bread? That Christ could turn Water into Wine was possible, but that he should turn that Water into such Wine as was in being before that change, this is impossible: but let that go: My next question is, if a Christian did actually receive Christs body and blood, tell me, what profit hath he by it? I cannot believe that God would work so many Miracles (as you affirm he doth in this Sacrament) to no purpose: Scripture and Reason tells me, and your Council of *Trent* confesseth (*b*) that the Sacrament is a feast for my Soul, and not for my body: Is it not so? Now, what is my Soul the better for eating the very body of Christ? When the woman cryed out to our Saviour, (*c*) *Blessed is the womb that*

(*a*) *Sess.* 13. *de Eucharist. cap.* 4. (*b*) *Sess.* 13. *cap.* 2. (*c*) Luk. 11. 27, 28.

bare

bare thee; Christ replies, *Yea, rather blessed are they that hear Gods Word, and do it*: nevertheless, if you can solidly prove it, I will receive it; therefore bring forth your Principal Arguments for it.

Pop. *I will do so, and our Church proves this point, especially from two places of Scripture,* John 6. *and the words of Institution. I begin with the sixth Chapter of* John, *where our Saviour oft tells us, that the Bread* which he gives is his flesh, *&c.*

Prot. I have heard, that divers of your learned Doctors confess this Chapter speaks not of the Sacrament: Is it so?

Pop. *I will not dissemble with you: That was the opinion of* Biel *(a) Cardinal* Cusanus, *(b)* Cajetan, *(c) and* Tapperus, *(d) and divers others.*

(a) *In Canone Missæ.* (b) *Ep.* 7. *ad Bohemos.* (c) *In Aquin. par.* 3. *qu.* 80. *art.* 8. (d) *Actic. Lovan.* 15.

Prot. Certainly, This Argument is not likely to convince a Protestant which could not satisfie your own ablest Schollars. But I will not press that farther. Tell me then, do you judge that Christ speaks here of a bodily eating and drinking of his very Flesh and Blood?

Pop. *We did so.*

Prot. I confess some of the Antients were

were of your mind: I mean the Jews. But with ſubmiſſion, I am rather of Chriſts Opinion, who plainly deſtroyes that groſs and carnal ſenſe, telling them, it is the *Spirit that quickneth, the Fleſh profits nothing*, ver. 63. Again, doth not Chriſt preis this as a neceſſary, and preſent duty, upon all the Jews that then heard him?

Pop. *That muſt be granted.*

Prot. Then certainly Chriſt ſpeaks not of the Sacrament, which was not then inſtituted, and therefore they could not partake of it. I demand further, is this Sacrament of ſuch efficacy, that all that receive it are ſaved; and of ſuch neceſſity, that all that do not take it are damned?

Pop. *No, our Church utterly condemns both thoſe Opinions.*

Prot. But this eating of Chriſts Fleſh is ſuch, that Chriſt ſaith, all that eat it are ſaved, *ver.* 24. and all that do not eat it are damned, *v.* 53. Therefore ſurely he ſpeaks not of a Sacramental eating: beſides, the whole Laity are utterly undone, if your ſenſe of this Chapter be true; for I find that drinking of Chriſts Blood is no leſs neceſſary to life eternal, than eating of his Fleſh; and therefore woe to them to whom you do not allow to drink of the Cup in the Sacrament. I am told this objection

jection is ſo conſiderable, that it forced divers of your Doctors (ſore againſt their will) to forſake this Argument; and therefore this will not do your work: but I preſume you have better Arguments?

Pop. *We have ſo. I ſhall urge but one, which is of its ſelf ſufficient, from the plain words of Inſtitution.* This is my Body. *Methinks the very hearing of them read, ſhould convince you, if you would take the words in their plain and proper ſenſe, and not deviſe I know not what Figures and Tropes.*

Prot. If it were true that Chriſt did turn the Bread into his Body by ſaying theſe words, *This is my Body*: yet how doth it follow, that the Prieſt by reciting theſe words, worketh the ſame effect, any more than a Prieſt, every time he reads thoſe words, *Let there be light*, doth make light; becauſe God did make it by thoſe words: or than he raiſeth a dead man, every time he reads thoſe words of Chriſt, *Lazarus come forth.* Moreover, I have heard that divers of your moſt learned Doctors confeſs, that this place doth not, nor indeed any other place of Scripture, prove Tranſubſtantiation. I have heard three Cardinals named, *viz. Cajetan* (*a*) and our Bi-

(*a*) *In* 3. *Thomæ qu.* 75. *art.* 1.

ſhop

ſhop of *Rocheſter* (*b*) and *Cameracenſis* (*c*) and divers famous Schoolmen, as *Scotus* and *Biel*, of whom this is known, and *Durandus* (*d*) and *Ockam* (*e*) and *Melchior Canus* (*f*) and *Vaſquez* (*g*) and the great Cardinal *Perron* profeſſeth, that he *believes Tranſubſtantiation, not by vertue of any neceſſary conſequence, or reaſon, alledged by their Doctors; but by the words of Chriſt as they are expounded by Tradition* (*h*): and *Bellarmine* himſelf confeſſeth, *This opinion is not improbable* (*i*). Methinks ſo many learned mens forſaking this Argument (who doubtleſs would have been right glad if it had been ſolid, and imployed all their wits to ſearch out the ſtrength of it) is to me a convincing evidence of its weakneſs and vanity, as alſo of the badneſs of your Cauſe, that can find no better Argument; yet I am willing to hear what you can ſay.

(*b*) *Contra Captiv. cap:* 10 *Babyl: c.* 10: (*c*) *In* 4 *Sentent: qu:* 6: *lit: f:* (*d*) *In* 4. *Diſtinc.* 11. *q.* 4 *art.* 14 (*e*) *In* 4 *q.* 6 (*f*) *Loc. com. l.* 3 *c.* 3 (*g*) *Tom.* 3 *in* 3 *diſ.* 180 *c.* 5. (*h*) *Traité p.* 793. (*i*) *De Euchar. l.* 3 *c.* 23.

Pop. *This then I ſay, that theſe words,* This is my Body, *are to be taken in their proper, and not in a figurative ſenſe: for ſurely Chriſt would ſpeak plainly to the underſtanding of his Diſciples, eſpecially when he*

he was so near his Death, and making his last Will and Testament, and instituting the Sacrament; in such cases men use to speak plainly

Prot. I readily grant that Christ did speak plainly and intelligibly: But tell me, is not that plain enough, when we take the words as they are commonly used in Scripture?

Pop. *I must needs grant that; but this is not the present case.*

Prot. But it is; for we can give you scores of instances, as you very well know where the word *Is*, is so taken: nor is any thing more frequent in Scripture, *the seven kine*, and so *the seven ears of corn, are seven years*, Gen. 4.12.18. the *Stars are the Angels of the Churches*, Rev. 1. 20. the *seven heads are seven Mountains*, Rev. 17.9. So Christ saith, *I AM the way, the door, &c.* So *Zach.* 5.7,8. *This woman* is *wickedness*; and a thousand such expressions. How do you understand these places?

Pop. *The sense is plain, they* signifie *those things; the Stars* signifie *the Angels, and so for the rest.*

Prot. Then certainly we have the advantage of you in this point; for we take *is* for *signifies*, (as you confess it is commonly taken) nor have the Jews (as I have been assured by learned men) any proper

word for *signifie* (as the *Greeks* and *Latines* have) but generally expres it in this manner: But you must take it (if the particle *this* donote the Bread, as I shall plainly prove it doth) for *is converted into*; a sense which you cannot give one example of in all Scripture. I see it was not without reason that you took the interpretation of Scripture into the Churches hands; for if you had left it in Gods hands, and left one Scripture to do that friendly office to expound another, you had certainly lost an Article of your Faith: And whereas you say that Christ would speak so as the Disciples might understand him, that sufficiently shews, that yours is not the true sense; for they could never have understood it, and would doubtless have been as much puzzled *then*, as all the World *now* is, to apprehend that the body of Christ was contained under the species of Bread and Wine, invisibly and undiscoverably, after the manner of a Spirit, to conceive of a body without bigness, long without length, broad without breadth, broken whilest it remains whole (all which you profess to believe.) This is to turn Christs plain speech into a bundle of Riddles; and to call this the plain sense of the words which is (as you see) a heap of Figures,

is

is a greater figure than all the rest; but they did well enough understand the words in our sense, because they were well read in Scripture, wherein, as you grant, that sense of the words is usual.

Pop. *If we grant it is used so in other cases, yet not in Sacramental Texts, for there Christ would speak properly.*

Prot. Yes, It is usual even in the Sacraments; Is not Circumcision called the Covenant? *This is my Covenant*, Gen. 17. 10. though properly it was not the Covenant, but the Seal of it, *Rom.* 4. 11. *Is not the Lamb called the Lords Passover? Exod.* 12, though all men know it was not *the Lamb*, nor the Ceremony of eating it, which was or could be properly the Lords passing over the houses of the *Israelites*; thus 1 *Cor.* 10. *The Rock* (*that followed the Israelites*) *is Christ*, though it was so only Figuratively and Sacramentally. Moreover, I am told, that divers of your own brethren acknowledge figures here. *Tapperus* saith, *It is not inconvenient to admit of Tropes here, provided they be such as do not exclude the true presence of Christs Body* (*a*). And that the Bishop of *Evreux* owns three Figures in the words of this Sacrament (*b*); and

(*a*) *Artic. Lovan.* 13. (*b*) *Repet.* 3. c. 3.

that *Suarez*(c), *Bellarmine*(d), and divers others confess as much.

Pop. *It is true, they do say so.*

Prot. Besides, you cannot think strange, if there be Figures in the first part, *This is my Body*, since it is most apparent there are Figures in the last part, *This is the New Testament in my bloud.* Here are not one, but divers Figures in it. The *Cup* you grant is taken for the liquor in it, there is one figure: The Wine in the Cup is taken for the Bloud, which was not in the Cup; that is a strange figure indeed (Logicians call it *Non-sense.*) This Cup, or Wine, or Bloud (if you please) is the New Testament or Covenant; whereas it was only the Seal of the New Testament, as is most manifest, because it is called, *The Bloud of the New Testament, and the New Testament in my Bloud.* Besides other strange figures, which I shall have occasion to speak to by and by. Here is figure upon figure, and yet you have the impudence to reproach us for putting in but one figure, which you confess to be very frequent. Wonder O Heavens, and judge

(c) *In Tom. 3. dis. 60. sect. 2.* (d) *De Eucharist. l. 1. c. 11.*

O Earth, whether these men do not strain at Gnats, and swallow Camels! And nothing doth more confirm the truth in this point, than to consider into what absurdities this Doctrine hath forced you, even to say, that *the Bloud of Christ is properly the Covenant or Testament*(e): And that there are *two sorts of Christs Bloud, the one in the Cup, the other shed on the Cross*(f): *And that the Bloud of Christ is shed in the Sacrament*, and yet never stirreth out of the veins: Did ever God or man speak of such bloud-shed? therefore for shame never charge us with understanding this Text figuratively. But again, let me ask you, Will you affirm that these words, *This is my body*, are to be taken properly? Doth your Church understand them so?

Pop. *Yes surely or else we do ill to reproach you for taking them improperly.*

Prot. The words are not true in a proper sense, nor indeed do you understand them so.

Pop. *Make that good, and I must give up this cause for ever.*

Prot. First, for the word *this*, it is most

(e) *Bel. de Euch.* l. 1. c. 11. (f) *De Euch.* l. 1. c. 11. *Ad quartam dico.*

evident that it is meant of Bread: It is impossible for words to express any thing more plainly, than that by *this*, is meant the Bread. It is said expressly, that *Christ took Bread and brake it, and gave it, and said Take, eat,* THIS *is my Body*. Where *This* necessarily relates to that which Christ took, and brake, and gave. After Christ came the Apostles, and particularly Saint *Paul*; and he expounds the mind of Christ (and I hope you do not think he was so bad an Expositour, that his Comment was harder than the Text and he tells us thrice in a breath that it is Bread, 1 Cor. 11.26. *As oft as you eat this Bread*, and *whosoever shall eat this Bread*, and *so let him eat of that Bread*. And again, 1 Cor. 10. 16. *The Bread which we break, is it not the Communion of the Body of Christ?* And the participation of the Sacrament is called, *breaking of Bread*, Acts 2.46. & 20.7. which your Authors understand of the Sacrament: and besides *this*, whatever it is, is broken, as it follows; but you dare not say, Christs Body is broken. Now then, since it is most evident, that this is meant of the Bread, I hope, you will not say, this is properly Christs Body.

Pop. *No: We are not so absurd to say, this Bread is Christs Body, for that is false and against*

againſt common ſenſe as Bellarmine *well ſaith* (*a*).

Prot. What then do you mean by the word *this*?

Pop. *By* This, *I underſtand neither the Bread nor Chriſts Body, but in general this ſubſtance which is contained under this ſpecies* (*b*).

Prot. What do you mean by that? I pray you tell me, Do you believe that there are any more ſubſtances under thoſe ſpecies, beſides the Bread firſt, and afterward the Body of Chriſt? Do not you profeſs, that as ſoon as ever it ceaſeth to be Bread, it becomes the Body of Chriſt?

Pop. *We do ſo.*

Prot. Then ſurely if it be a ſubſtance, according to you, it muſt be either Bread, or the Body of Chriſt; but you allow it to be neither, and therefore it is no ſubſtance at all. In the next place, for the word *is*, I have ſhewed you do not underſtand that properly neither; but for the word *Body* alſo, do you underſtand that properly?

(*a*) *De Euchariſt.* l. 3. c. 19. (*b*) *Bellarm de Euchariſt.* l. 2. c. 19.

Pop. *Yes without doubt.*

Prot. I am told that your Church profeſſeth to believe that Chriſts Body is there after the manner of a ſpirit, taking up no room; that head, hands, feet, are altogether in the leaſt crumb of the Hoſt. Is this true?

Pop. *Yes, we all agree in that.*

Prot. Then ſure I am, the word *Body* is moſt improperly taken: A learned man well obſerves, that *you plead for the propriety of words, and deſtroy the propriety of things*; * How can you ſay that it is properly a body, which wants the eſſential property of a body; which is, to have quantity and take up room: Take away this, and the body may be properly a ſpirit; for it is *that* only which differenceth it from a ſpirit: So now I ſee you neither do, nor can underſtand theſe words properly; and upon the whole matter that this Doctrine is falſe, and your proofs moſt weak and frivolous, you ſhall ſee that I have better arguments againſt your Doctrine than you have for it.

Pop. *I pray you let me hear them, but be brief in them.*

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* *Place de la meſſe.*

Prot.

Prot. I have only three arguments, your Doctrine is against Sense, againtt Reason, and against Scripture.

Pop. *Let me see how you will make those things good.*

Prot. For the first I ask you, if I am as sure that your doctrine of Transubstantiation is false, as you are sure that the Curist an Religion is true; will you desire more evidence?

Pop. *If I should, I were an unreasonable person.*

Prot. And have you any greater assurance now of the truth of the Christian Religion, than you could have had, if you had lived in Christs dayes.

Pop. *That were impudence to affirm: but what do you mean?*

Prot. If you had lived *then*, what greater evidence could you have had of it, than what your senses afforded; for since the great Argument for Christianity (as all agree) was the words that Christ spake, and the works that Christ did; how could you be sure that he did so speak, or so work, if you may not credit the reports of your eyes and ears? This was S. *Lukes* great evidence of the truth of what he writes, that *it was delivered to him by eye-witnesses*, S. Luke 1. 1, 2. and St. Johns,

what we have seen with our eyes, and our hands have handled of the word of life: 1 *John* 1. And St. *Paul* for Christs Resurrection, that *he was seen of* Cephas, *then of the twelve, then of the* 500. 1 Cor. 15. 5, 6. Even *Thomas* his Infidelity yielded to this argument, that if *he did thrust his hand into Christs side, he would believe*, John 20. 25. Christ judged this a convincing argument, when the Apostles thought he had been a Spirit, *handle me, and see, for a Spirit hath not flesh and bones*, as you see me have, *Luk.* 24. 39. Are these things true?

Pop. *I cannot deny it, they are not yours, but Scripture assertions.*

Prot. And do not all my senses tell me, that this is Bread?

Pop. *I must grant that, but your sense is deceived.*

Prot. Then your senses also might have been deceived about the words & works of Christ, and so the greatest evidence of Christian Religion is lost: but for my part it makes me abhorr your Religion, that so you may but seem to defend your own opinions, you care not if you shake the pillars of Christianity: My second Argument is, that your Doctrine of Transubstantiation is against reason. Tell me, I pray you, do you think any of the Articles of Chri-

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ſtian Religion are contrary to reaſon?

Pop. *No, they may be above reaſon, but God forbid I ſhould be ſo injurious to Chriſtianity, to ſay any of them are againſt reaſon.*

Prot. But your doctrine is as much againſt reaſon as ſenſe, for it makes you believe things abſolutely impoſſible, and groſs contradictions.

Pop. *You may imagine many things impoſſible that really are not ſo; but if you can prove any real impoſſiblities which this doctrine forceth us to believe, I muſt yield, for we joyn with you in condemning the Lutheran opinion, that Chriſts Body is every where, becauſe it is an impoſſibility, and we therefore expound thoſe words,* I am the Vine, I am a door, *&c. figuratively, becauſe it is impoſſible for him who is a man, to be a vine, or a door.* *

Prot. And it is no leſs impoſſible for the Bread to be Chriſts Body: Why might not the Vine (as well as the Wine) be by Tranſubſtantiation, converted into Chriſts Subſtance? I think the Mother is as good as the Daughter, and eſpecially ſince Chriſt ſaith, *I am the true Vine*, you might as well have deviſed another Tran-

* A Popiſh Book, called, *S. ſtaken.* p. 276.

what we have seen with our eyes, and our hands have handled of the word of life: 1 *John* 1. And St. *Paul* for Christs Resurrection, that *he was seen of* Cephas, *then of the twelve, then of the* 500. 1 Cor. 15. 5, 6. Even *Thomas* his Infidelity yielded to this argument, that if *he did thrust his hand into Christs side, he would believe*, John 20. 25. Christ judged this a convincing argument, when the Apostles thought he had been a Spirit, *handle me, and see, for a Spirit hath not flesh and bones*, as you see me have, *Luk.* 24. 39. Are these things true?

Pop. *I cannot deny it, they are not yours, but Scripture assertions.*

Prot. And do not all my senses tell me, that this is Bread?

Pop. *I must grant that, but your sense is deceived.*

Prot. Then your senses also might have been deceived about the words & works of Christ, and so the greatest evidence of Christian Religion is lost: but for my part it makes me abhorr your Religion, that so you may but seem to defend your own opinions, you care not if you shake the pillars of Christianity: My second Argument is, that your Doctrine of Transubstantiation is against reason. Tell me, I pray you, do you think any of the Articles of Chri-

stian

stian Religion are contrary to reason?

Pop. *No, they may be above reason, but God forbid I should be so injurious to Christianity, to say any of them are against reason.*

Prot. But your doctrine is as much against reason as sense, for it makes you believe things absolutely impossible, and gross contradictions.

Pop. *You may imagine many things impossible that really are not so; but if you can prove any real impossiblities which this doctrine forceth us to believe, I must yield, for we joyn with you in condemning the Lutheran opinion, that Christs Body is every where, because it is an impossibility, and we therefore expound those words,* I am the Vine, I am a door, *&c. figuratively, because it is impossible for him who is a man, to be a vine, or a door.* *

Prot. And it is no less impossible for the Bread to be Christs Body: Why might not the Vine (as well as the Wine) be by Transubstantiation, converted into Christs Substance? I think the Mother is as good as the Daughter, and especially since Christ saith, *I am the true Vine*, you might as well have devised another Tran-

* A Popish Book, called, *Scripture mistaken. p. 276.*

substan-

ſubſtantiation to make Chriſts words goods, I know what work you would have made of it, if he had ſaid, *This is my TRUE Body, or my TRUE Blood.*

But to give that over, I will ſhew you, that there is ſuch an heap of contradictions, as never met together, in the moſt abſurd opinion that ever was in the world: I profeſs (when I ſet my wit at work) I cannot deviſe greater abſurdities than you believe. Tell me, do you hold that the whole Body of Chriſt is preſent in every crumb of the Bread, and in every drop of the Wine?

Pop. *Yes doubtleſs, Chriſt is there entire, and undivided.*

Prot. I ſuppoſe you believe that Chriſts Body is in Heaven, in ſuch a proportion, or bigneſs, as he had upon Earth.

Pop. *No doubt of that.*

Prot. Then the ſame Body of Chriſt is bigger than it ſelf, and longer than its ſelf, and which is yet worſe, Chriſt is divided from himſelf. I know not what can be more impoſſible, than to ſay, that all Chriſt is at *Rome*, and all at *London*, and all in Heaven, and yet not in the places between.

Pop. *All this is by Gods Almighty Power.*

Prot.

Prot. Then I ſuppoſe by the ſame Almighty Power, it is poſſible for any other man to be in ſo many places; for it matters not that Chriſt be inviſibly in ſo many places, and another ſhould be there viſibly, or that Chriſt is there in ſo little a bulk, and another muſt be in a greater.

Pop. *I muſt needs grant that, and I affirm it is not abſolutely impoſſible for any other man to be at ſeveral places at once by Gods Power.*

Prot. Then mark what monſters follow from this: ſuppoſe now *John* to be by divine Power at the ſame time at *Rome*, at *Paris*, and at *London*; where ever *John* is alive, I ſuppoſe, he hath a power to move himſelf.

Pop. *That muſt needs be, elſe he were not a living Creature.*

Prot. Then *John* at *Rome* may walk towards *London*, and *John* at *London* may walk towards *Rome*, and ſo they may meet (ſhall I ſay, *one the other*?) and you may be ſure it will be a merry meeting: It were worth enquiry, how long they will be e're they come together. Then again, at *Rome* all the parts of *John* may be exceſſively hot, and at *London* exceſſively cold, and at *Paris* neither hot nor cold: This is beyond all the Romances that ever were

deviſed.

deviſed. Beſides, *John* may be ſorely wounded at *Rome*, and yet at *London* he may ſleep in a whole skin; *John* may be feaſting at *Rome*, and faſting at *London* in the ſame moment. I might be infinite in reckoning the horrid abſurdities of this Doctrine; he that can believe theſe things; will ſtick at nothing.

Pop. *You talk at this rate, becauſe you meaſure God by your ſelves, whereas he can do more than you or I can think.*

Prot. There are ſome things which it is no diſhonour to God, to ſay he cannot do them, becauſe they are either ſinful (ſo God cannot lie) or abſolutely impoſſible; God himſelf cannot make a man to be alive and dead at the ſame time: God cannot make the whole to be leſs than a part of it: he cannot make three to be more than threeſcore: he cannot make a Son to beget his Father: he cannot make the ſame man to be born at two ſeveral times (as your Authors confeſs;) and therefore in like manner he cannot make the ſame body to be in two ſeveral places; for this is not one jot leſs impoſſible than the other.

Pop. *Theſe indeed are great difficulties to humane reaſon, but reaſon is not to be believed againſt Scripture.*

Prot. True, but this is your hard hap; this

this Doctrine of yours is against Scripture as well as Reason, and indeed against many Articles of Religion.

And first, it is against the Scripture, in as much as it is highly dishonourable to Christ, whose honour is the great design of the Scripture. What a foul dishonour is it to him to subject him to the will of every Mass Priest, who, when he pleaseth, can command him down into the Bread? What a dishonour is it, *that the very body of Christ may be eaten by Rats or Worms, and may be cast up by Vomit*, and the like as your *Aquinas* affirms (*a*.) And that your Church in her *Missals* hath put this amongst other directions that *if worms or Rats have eaten Christ body, they must be burned; & if any man vomit it up, it must be eaten again, or burned, or made a Relick*; (*b*) and yet this is no more than your Doctrine will force you to own: for if you will believe Christs words, in one place as well as in another, he assureth us, that *whatsoever* (without exception) *entreth into the mouth, goeth into the belly, and is cast forth into the draught*, Matth. 15. 17.

(*a*) *Sum. qu.* 80. *art.* 3. (*b*) *Can.* 39. *Glossa in c.* 2. *Con. De Consecratione.*

Pop.

Pop. *This is no more dishonourable to Christ than that the Fleas might suck his Blood when he was upon earth.*

Prot. You mistake woefully; for though in the days of his flesh, it was no dishonor to him (and it was necessary for us) that he suffered so many indignities, and died, and was crucified, yet now, that he is risen from the dead, *he dies no more*, Rom. 6. and it is a dishonour to him to be crucified again, and to be brought back to those reproaches which he long since left; and all this to no purpose, and without any profit to us, (as I shewed.) Again, the Scripture approveth and useth this Argument, that a body cannot be in two places at once: it is the Angels Argument, *He is not here, for he is risen*, Mat. 28. 6. sufficiently implying, that he could not be here and there too: or must we say, that the Angels Argument is weak or deceitful, that yours may be strong and true?

Pop. *He meant he was not there visibly.*

Prot. It seems, if a man being fought after should hide himself with you in some corner or hole in your room, and the pursuers should ask for him, you could answer with good Conscience, *He is not here*, because he is invisible. Our blessed Saviour every where makes these two oppo-

opposite, his being in the world, and going to heaven, *John* 13. 1. *The hour was come that he should depart out of this world unto the Father*: It seems you could have taught him the art of going thither, and keeping here too. I promise you I durst not venture to buy an Estate of any of you, for it seems you could te l how to sell it to me, and keep it to your selves. You may remember, once you and I made our selves merry with a passage that one used in a speech; that since he could not give content, neither by *going* nor *staying*, hereafter he would neither *go* nor *stay*. It seems you have as good a faculty as he had; for you know how a man may both *go from a place*, and *stay in it*, at the same time. I know not what can be more plain if you did not shut your eyes: Christ saith expressly, *me you have not always*, that is, *here*, Mat. 26. 11. Besides your doctrine destroys the truth of Christs Humane Nature. I read of Christ, that *he was in all points like unto us, sin only excepted*; his Body was like ours, and therefore it is impossible it should be in a thousand several places at once (as you pretend it is;) this turns Christs Body into a Spirit: nay, indeed you make his body more spiritual than a Spirit; for a Spirit cannot be in several

veral places divided from its self. The soul of man, if it be entire both in the whole, and in every part of the body, yet it is not divided from its self, nor from its body, nor can it be in two several bodies at the same time, as all confess; and much less can it be in ten thousand bodies at once (as by your Argument undoubtedly it may.) When ever an Angel comes to earth, he leaves heaven: and so this every way destroys the truth of Christs Humane body.

Pop. *Much of what you say was true of Christs body in the dayes of his infirmity; but when he was risen from the dead, then he received a Spiritual Body, as it is said, ours shall be at the resurrection,* 1 Cor. 15.

Prot. To this I answer, First, that you ascribe these monstrous properties to Christs Body before its Resurrection; for you say, the Flesh and Bloud of Christ were really in the Sacrament, which the Disciples received while Christ lived. Secondly, Christs Resurrection, though it heightned the perfections, yet it did not alter the Nature and Properties of his Body, nor give it the being of a Spirit; for after he was risen, he proves that he was no Spirit, by this Argument, *Handle me & see, for a Spirit hath not flesh*

and

and bones, as you ſee me have, Luke 24.39. By this it appears, that your Doctrine deſtroyes the Truth of Chriſts Humanity, at leaſt it deſtroys the main evidence of it (againſt thoſe who affirmed, that Chriſt had only a phantaſtical Body) namely that he was ſeen, and felt, and heard; for you ſay, ſenſe is not to be believed. Again you deſtroy the truth of Chriſts aſcenſion into Heaven. For Chriſt is not aſcended if he hath not left the World; for theſe two are joyned together, *John* 16. 28. *I leave the World, and go to the Father*; but if you ſay true, he hath not left the world, but is here in every Sacrament; nothing can be more plain, than that Chriſt did viſibly and locally leave this world when he went up into heaven, *Acts* 1. 9, 10. that being once there, *the heavens muſt receive,* (or *contain*) *him, until the time of the reſtitution of all things*, Acts 3. 21. and that at the laſt day he ſhall come viſibly and locally from heaven, 2 *Theſ.* 1. 7. but that he ſhould come down a thouſand times in a day, at the command of every Maſs-Prieſt, is ſuch a dream, as the Scripture ſpeaks not one ſyllable of, nor can any rational man believe it: Moreover, your Doctrine deſtroys the very Eſſence of a Sacrament, which conſiſts of two parts, an outward ele-

element or ſign, and the inward grace ſignified by it; and this I am told your Doctors acknowledge (*a*). I ſhall forbear mentioning further particulars, theſe are more than enough to ſhew the falſeneſs of this Doctrine of Tranſubſtantiation.

In the next place, pray let me hear what you have to ſay for your great Article of praying to Saints.

But, firſt, I am told, divers of your own Authors confeſs, it is not neceſſary to pray to Saints, but only convenient: Is it ſo?

Pop. *It is true; and, I muſt confeſs, the Council of* Trent *do only ſay*, It is good and profitable. (*b*)

Prot. Then ſure, I will never run the hazard of committing Idolatry for an unneceſſary work. But I am further told, that your great Scholar and Wit, *Perron*, confeſſeth, That *he found no footſteps of this praying to Saints, either in Scripture, or in the Fathers, before the four firſt Councils*, (which was ſome hundreds of years after Chriſt.(*c*). He confeſſed likewiſe to *Iſaac Caſaubone*, (as he told our Biſhop *Andrews*) that he himſelf never prayed to Saints, but only as he went in Proceſſion,

(*a*) *Bell. de Sacramentis in genere lib.* 1. *c.* 9. *&* *c.* 11. (*b*) *De invocat. ſanct.* (*c*) *lib.* 1. *c.* 18.

that

that is, for form ſake. *Andr. in Opuſc. Poſthuma*, and that *Salmeron*, & *Cotton*, (*a*) & *Eccius* ſay as much in effect, *viz.* That *there is no command for this in either Teſtament.* Is it ſo?

Pop. *It is true*; *and* Bellarmine *confeſſeth*, *That* the Saints began to be worſhip'd, not ſo much by any Law, as by Cuſtome. (*b*)

Prot. Methinks theſe two Conſiderations ſhould ſtartle you, that it is both unneceſſary and uncommanded. I perceive I am not like to hear Scripture Arguments in this point.

Pop. *Some of our Authors do urge ſome Scriptures, but you tye me up to uſe but few, and thoſe the beſt Arguments; and therefore I will rather urge other Conſiderations.*

1. *Humility and Diſcretion adviſeth us to this duty, for I ſuppoſe, if you have any requeſt to the King, you do not ſawcily ruſh into his preſence, but make uſe of ſome of his Courtiers.*

Prot. But tell me, I pray you, If a King not only allows, but commands all his Subjects to *call upon him in the day of*

(*a*) *Inſtit.* 1. *Book.* (*b*) *Beatit. ſanctorum*, l. 1. c. 8. *ſect. ult.*

trouble,

trouble, to come to him freely, and upon all occasions, *to pour out their complaints to him, not doubting but he will receive and answer them*, and this King were alwayes at perfect leasure to hear their requests, and the oftner they come to him, the welcomer they are; and he appoints his own Son the Master of the Requests, from time to time, to receive all the Petitions of his Subjects; and both the King and the Prince are ten thousand times more compassionate than the Courtiers; would you not in this case account him a fool (and somewhat else too) that should spend his time in petitioning this and the other inferiour Courtier to gain access to the King?

Pop. *I cannot deny that.*

Prot. Then your Church hath need to make use of that counsel, James 1. 5. *If any man want wisdom let him ask it of God*; they rather choose to ask it of Saints, and that is the reason they go without it. Most plain it is, this is the very case, and such a King God in all points is, and infinitely better than all this, and such a Master of Requests Christ is: but for the humility you talk of, I think therein you do prudently; for I remember the worship of Angels came in under a shew of humility,

mility, *Col.* 2. 18. and, the door being once opened, it was discreetly done to bring in the worship of Saints there too: let me hear what else you can say?

Pop. *We use to pray to living Saints, why not as well to departed and glorified Saints? S.* Paul *writes to the* Thessalonians, Pray for us, *Col.* 4. 2.

Prot. Surely Scripture makes a sufficient difference: You meet with very many Commands and Examples of Prayers or Addresses to the living, not one to the dead. Besides, you know the living hear your Prayers, you know nothing that the dead do so. Besides, I trow, you do not pray to the living in such manner as you do to the dead; you do not religiously worship the living (and about that all our question is,) Did St. *Paul* invocate the *Colossians*, because he desired their Prayers? Can you say any thing more?

Pop. *The Saints in glory pray for us, and therefore we may pray unto them.*

Prot. Will you affirm, that I may and ought to worship, and pray unto all those that pray for me?

Pop. *No: Then our Churches practice would condemn me; For we grant that the Fathers in their Limbus* did, *and so those in Purgatory* do, *pray for us, and so do all the*

living

Living Saints upon Earth, yet we do not allow Prayers unto them.

Prot. Then your Argument is loſt from their Interceſſion to your Invocation.

Pop. *Let me hear, if you have any better Arguments againſt this practice.*

Prot. You ſhall. 1. Since all grant that Prayer is a part of Gods Worſhip, then your praying to Saints is directly contrary to Gods command, *Deut.* 6. 13. Mat. 4. 10. *Thou ſhalt Worſhip the Lord thy God, and him only ſhalt thou ſerve.*

Pop. *We do not worſhip the Saints, as God, with the higheſt kind of Worſhip, which is proper to God, but only with an inferiour kind of Religious Worſhip, and therefore do not tranſgreſs this commaud.*

Prot. The Devil himſelf did not require the higheſt worſhip as I ſhewed before; yet Chriſt thought that inferiour worſhip a b each of that Law. Nor did thoſe Angel-worſhippers, mentioned *Col.* 2. worſhip the Angels as God, with the higheſt worſhip, for they were either Jews, or Judaizing Chriſtians, (both of which never pretended to equalize the Angels with God, but judged them far inferiour to God, and worſhipped them accordingly) yet nevertheleſs are they con-

condemned by St. *Paul* for giving divine Honour to the Creature. Next, this praying to Saints is an high diſhonour to Jeſus Chriſt. God hath made him the *onely Mediatour*, 1 *Tim.*2.5. he hath invited all perſons to come freely and boldly to him, hath promiſed *thoſe that come to him, he will in no wiſe caſt out*, *Joh.* 6. 37. why do not you then go immediately to Chriſt? This is a manifeſt queſtioning either of his power, or faithfulneſs: or goodneſs?

Pop. *It is one of the ſlanders of your Miniſters, that we diſhonour Chriſt; we only pray to Saints to pray to Chriſt.*

Prot. All your Books of Devotion confute that pretence; for you profeſs in your Maſs-book (*a*) they help you by their Merits, as well as by their Prayers. *Bellarmine* affirmeth that *the Saints in ſome ſort are our Redeemers*: (*b*) Is this no more than only to pray for you? Is it no more than this, when you pray thus to the Virgin *Mary*; *Do thou protect us, drive away evil from us, and require good things for us*: and *in right of a Mother, command thy Son*? Is it no more than this, when you ſay *the Lord was with her*, (i. e. the Virgin

(*a*) *Quorum meritis precibuſque rogamus.*
(*b*) *De Indulgentiis*, l. 1. c. 4.

Mary) *and she with the Lord in the same work of redemption:* & when Esa. 63. is objected, *I trod the Wine-Press alone, and there was no man with me;* they answer cunningly, *true Lord, there was no* Man *with thee, but there was a* Woman *with thee,* (c) Is it no dishonour to Christ that your famous *Biel* saith, that *God hath given the Virgin* Mary *half of his Kingdome? and that whereas he hath justice and mercy, he kept justice to himself, and granted mercy to the Virgin?* (d) In my opinion they shall do well to take in Christ for a share in the mercy. Is it no dishonour to Christ to say, that *Prayers which are made to, and delivered by the Saints, are better than those by Christ,* as *Salmeron* saith? (e) Is it no dishonour to Christ, that *Barradius* the Jesuite asketh of Christ, *why he took not his Mother up with him when he ascended up to Heaven?* and frames this answer; (f) *Peradventure, Lord, it was lest thy heavenly Courtiers should be in doubt, whether to go out to meet thee, their Lord; or her, their Lady.* Is it no dishonour to Christ, that *Carolus Scribanius* (otherwise *Clarus Bonarscius*) pro-

(c) *In Martiali, Ann.* 1493. (d) *In Canon. Missæ sect.* 80. (e) *In* 1 Tim. 2. *dis.* 8. *p.* 467. (f) *Concord. Evang. Tom.* 1. *l.* 6. *c.* 11.

(g) fessed

fesseth, *he cannot tell which to prefer, the Mothers Milk, or the Sons blood.* (g) I believe neither Christ nor his Mother will give these men thanks for this another day; and all these passages are not in obscure Authors, that privily steal abroad into the World; but in eminent Persons, and Books Licensed by the Approbation, and according to the Orders of your Church: and besides, your Church owns them, in that she doth not blot them out, nor put them into her expurgatory Indices. Moreover, I must pray to none, but those in whom I must trust *Ro.* 10.13,14. *How shall they call on him, in whom they have not believed?* And trust is Gods Prerogative incommunicable to any Creature, *Jer.* 17.5. *Cursed is he that trusteth in man.* Again I must pray to none, but to whom I may pray in faith, and without doubting; and (upon good grounds *believing that I shall receive*) *Mat.* 21.22. *James* 1.5,6. But I am not sure that the Saints do hear my Prayers, or can and will grant them.

Pop. *The Saints in Glory do know what we pray to them.*

Prot. How doth that appear?

Pop. *There are several wayes whereby*

(g) *In Amphitheatro honoris.*

they know these things, but I adhere to what Bellarmine *saith that they knew this by revelation from God.*

Prot. You should not only say this, but prove it. One of your infallible Popes *Gregory* denies this, no Scripture informs you thus much; nay, that sufficiently implyes, that the Saints do not particularly know, nor mind the concerns of this world. God tells *Josiah*, 2 *Chr.* 34.28. *Thou shalt be gathered to thy grave in peace, neither shall thine eyes see the evil I will bring upon this place*, Eccl. 9.5. *the dead know not any thing* of the particular occurences of this life, see *Job.* 14.21. I am sure these are ten times better arguments than what you bring for the contrary. And in a word, it is Gods incommunicable Prerogative to know the Heart, and secret Prayers, 2 *Chr.* 6.30. *Mat.* 6.6. So upon the whole matter, I conclude; and now by the vanity of your Arguments and Answers, do fully discern the falseness of this opinion, and the wickedness of the practice of calling upon Saints: let me hear whether you have any better evidences for the worship of Images; I hope you have: and I am sure you need very clear and strong arguments for that practice, or else you are guilty of that damnable sin of Idolatry.

Pop-

Pop. *We have very good arguments for that: I will uſe only two, and thoſe our ſtrongeſt arguments, as you deſire. Firſt, we have the exa ple and command of God for it: he cauſed the Images of the Cherubims to be made and put upon the Ark which was to be worſhiped*: Pſal. 98. *If the Ark was to be worſhiped becauſe it repreſented Gods footſtool, much more may an Image be worſhiped; as our Mr.* Biſhop *rightly argued* *.

Prot. I ſuppoſe if this be a good Argument to *us now*, it was ſo to the *Jews formerly*; for length of time doth not turn falſe arguments into true ones; tell me therefore if you had lived when the Law, *Exod.*20. was newly given, and one had perſwaded you to worſhip Images by your own argument, what would you have anſwered?

Pop. *I would have ſaid it doth not follow that becauſe the Ark was to be worſhiped (which God commanded them to worſhip) therefore Images were to be worſhiped (which God forbad them to worſhip.)*

Prot. Good Sir, beſtow this anſwer (as a token from me) upon any of your Brethren that ſhall argue ſo abſurdly: beſides, it ſeems very unlikely to me, that the

* Againſt *Perkins* of Images.

Cherubims were ordained to be worſhiped by the people, becauſe they were never ſeen by the people. You put the Images which you worſhip in the moſt viſible and conſpicuous places.

Pop. *Yet no man could worſhip the Ark, but he muſt worſhip the Cherubims, for they were over the Ark.*

Prot. In that caſe the Cherubims were not at all worſhiped, unleſs you will ſay, that he that worſhips one of your wooden Images, worſhips alſo the Spider, (which peradventure is paying its devotion there, and got into the Saints mouth.) Beſides, it doth not appear that the Ark it ſelf was worſhiped, for that alſo was not ſo much as ſeen by the people, therefore not like to be worſhiped, All that we read is, that the *Iſraelites* did and ought to worſhip God toward the Ark; and ſo they are ſaid to worſhip God *toward the whole Temple, and toward Jeruſalem, and towards the Holy Mountain, and towards Heaven.* Yet I preſume you will not ſay all theſe places were to be worſhiped, and if God was to be worſhiped towards theſe places; becauſe he tells us expreſly, his ſpecial preſence was there. What is this to Images; which God baniſheth from his Houſe and preſence; and to conclude this, I pray you tell

tell me, Is it lawful to worship every place where God is in a special manner present?

Pop. *I conceive it is.*

Prot. Then it is lawful to worship every religious man in the World; It is true, your great *Vasquez* professeth, that a man may worship a Stone, or a Straw, or any creature where God is, for God is there according to his essence. (a) By which Argument it seems Christ might have worshiped the Devil; for the essence of God being every-where, must needs be in him. But what, I pray you, is your other Argument?

Pop. *The honour of God requires the worship of his Images, for that redounds to God; as if I honour a Prince, I will honour his Picture; and we shew our reverence to the King, in being uncovered in his Presence Chamber, though the King be not there.*

Prot. Tell me, I pray you, If a King forbid any Pictures of himself to be made, or set up; if any over-officious Subject should notwithstanding this, set up the Kings Picture, pretending to do it in respect to the King, would the King esteem himself honoured or dishonoured by it?

(a) *De adoratione l. 3. dis. 3. cap. 2. p. 455. & 458.*

Pop. *In that caſe certainly the King is diſhonoured, when his commands are broken, and his Authority deſpiſed.*

Prot. You ſay right. And ſo God will give you little thanks for breaking his Commands, upon pretence of his Service. If a King require ſuch reverence to be given to his Preſence-Chamber, it is fit that he ſhould be obeyed (ſeeing it is only a civil, and not a religious reſpect:) and if God forbid any ſuch reverence, any Religious Worſhip ſhould be given to any graven Images, good reaſon his prohibition too ſhould be obeyed. You talk of honouring God, but for the way or means of honouring God, whether it be moſt reaſonable to take an eſtimate from the Rules and Practices, of all former Idolaters (who have all juſtified their Idolatry from this pretence of honouring God) or from the Commands of Gods Word, and the practices of the godly Jews before Chriſt, and godly Chriſtians, and Fathers, for ſome hundreds of years after Chriſt (who are all known to deteſt all manner of Worſhip of Images) * I leave to any indifferent perſon to judge: beſides, if you will needs teſtifie your reſpect to God, by honouring

* See *Dallæus de Imaginibus.*

his

his Images, what a madneſs is it to confine this honor to dead Images of Wood or Stone, and to deny it to his Saints upon earth, who are his living, and far more noble and expreſs Images?

Pop. *Since you ſcorn my Arguments, for the Worſhip of Images, let me hear your Arguments againſt it.*

Prot. My firſt Argument is this, the holy Scripture condemns it as Idolatry.

Pop. *We have Images in our Churches only as remembrancers (to put us in mind of worthy and excellent perſons) but not as objects of Worſhip.*

Prot. No friend, it is not that time of day: you cannot now deceive us with ſuch fooliſh excuſes, for your Councils of *Nice* and *Trent* do both command the Worſhipping of Images, and all your Authors plead for this.

Pop. *Well, but this I am ſure is true, we do not worſhip the Images, but only God by them, and in them; we worſhip them only as repreſentations of God or Chriſt, &c. and the honor paſſeth from them to God.*

Prot. That cannot acquit you, neither before God nor man. *Micah* and his Mother were guilty of Idolatry, yet the ſilver was *dedicated to the Lord* (Jehovah) *to make a graven Image*, Judg. 17. 3. alſo *Judg.* 18. 5, 6.

5, 9. And the Iſraelites are charged with Idolatry in the worſhiping of the Golden Calf, *Acts* 7. 41. 1 *Cor.* 10. 7. And yet they could not be ſo bruitiſh, as to think that Golden Calf, which *they brought* out of *Egypt* in their *ear-rings*, was that God which *brought them* out of *Egypt* with ſtrong hand.

Pop. *But they ſaid*, Theſe be thy gods, O Iſrael, which brought thee up out of the Land of Egypt.

Prot. You alſo uſe to call an Image by the name of him whom it repreſents; you commonly ſay, this is the *Bleſſed Virgin*, or S. *Matthew*, &c. when you mean, 'tis only their Image, and ſo it cannot be ſtrange to you, that they expreſs themſelves in the ſame manner. Beſides *Aaron* himſelf proclaims the feaſt of the Calf in theſe words, *To morrow is a feaſt to Jehovah.* The Heathens alſo excuſed their Idolatry by this very pretence. So *Celſus* (*a*) and others ſaid (as the antient Fathers tells us) *We do not worſhip the Images of Gold or Braſs*, &c. *as believing them to be gods; but we worſhip the gods in them, and by them.*

(*a*) *Lib.* 7. *Contra Celſum. Arnobius lib* 6. *Lactant. l.* 2. *c.* 2. *Euſeb. de præparatione Evangel. lib.* 3. *& lib.* 4. *in Præfat.*

Pop.

Pop. *They worſhiped wicked men, but we worſhip only Holy Men, and the Friends of God, as ſuch, and becauſe they are ſuch, and their Images, and therefore are not guilty of Idolatry.*

Prot. Then Saint *Peter*, *Acts* 10. and the Angel, *Rev.* 22. and Saint *Paul*, *Acts* 14. might have received that adoration (as being the friends of God) which they ſo utterly rejected. *Moſes* was the friend of God, yet God hid away his body, leſt the Iſraelites ſhould worſhip him. And I have heard that the Fathers charged the *Collyridians* with Idolatry, for worſhiping of the Virgin *Mary*; * and the *Arrians* for worſhiping Chriſt, whom they believed to be but a creature (though all agreed they were the friends of God.) I ſuppoſe if any man ſhould attempt to give the honor, proper to the King, to his Brother or Friend, this would not excuſe them from Treaſon; nor will it excuſe any Adultereſs that ſhe lay with her Huſbands deareſt Friend, or Relation. Again, it matters not much to this point, for what reaſon you worſhip Images: the only queſtion is, whether you do worſhip Images? for the very doing of that (whatſo-

* *Epiphanius Hæreſi 79. per totum.*

ever

ever pretences it may have) is Idolatry. Beſides, if you worſhiped God alone, and not the Image, your excuſe would have ſome colour; but it is moſt evident, that you worſhip not only God, but the Image too. I am told that your own *Azorius* affirms; that *it is the conſtant opinion of your Divines, that the Image is to be honoured, or worſhiped, with the ſame honor and worſhip which is given to him whoſe Image it is.* (*a*) And that *Cajetan* (*b*) & *Gregory de Valentia*, (*c*) and *Coſterus* (*d*) affirm as much. And that your *Bellarmine* expreſly diſputes for this, that *Image are not only to be worſhiped as they are exemplars, but alſo properly & by themſelves, ſo as the worſhip may be terminated in them.* (*e*) Are theſe things true?

Pop. I cannot deny but they are.

Prot. Then I ſee the vanity of your pretences, and that you only ſeek to raiſe a miſt before the eyes of ignorant people; for in truth you worſhip the Image it ſelf, though happily not for its ſelf: as if a Heathen Emperour commanded his Subjects Religiouſly to worſhip ſuch a Vice-

(*a*) *Lib. 9. Inſtit. mor. c. 6. art. 3.* (*b*) *In Thom. part 3 qu. 25. art. 3.* (*c*) *Tom. 3. Diſp. 6. qu. 11. punct. 6.* (*d*) *Enchirid. p. 438.* (*e*) *De Imag. l. 2. c. 21. prop. 1.*

gerent

gerent of his; no man, who did worſhip that Vice-gerent; could deny that he worſhiped him, though he did it only for the Emperours ſake. Tell me, I pray you, do you not hold, that there are two kinds of Religious Worſhip; namely, abſolute, which you give to God or the Saints) and relative, (which you give to their Images?)

Pop. *I muſt own it.*

Prot. Then it is horrible impudence to ſay, you do not give worſhip to the Images, ſince you give one of theſe two kinds unto them, and unto them only: beſides, if all you ſay were true, this would not acquit you from Idolatry; for your Church profeſſeth and commandeth the Worſhip of the Images of Saints, as well as of God and Chriſt; and ſince it is Idolatry to give Divine Honour to any creature (as I before proved) you are no leſs guilty in giving it to the Saints themſelves, than to their Images, and ſo you are double-dy'd Idolaters.

My ſecond Argument is taken from the ſecond Commandment, *Thou ſhalt not make any graven Image.*

But firſt, I pray you, tell me true, hath your Church left out this ſecond Commandment in divers of her Breviaries and

Offices of Prayer, or do our Miniſters ſlander them? I hear, that *In the Hours of our Lady*, Printed at *Paris*, *An.* 1611. The Commandments of the firſt Table are ſet down in theſe words, and no other.

1. Commandment.

I am thy the Lord thy God, thou ſhalt not have nor worſhip any other God but me.

2. Commandment.

Thou ſhalt not take the Name of the Lord thy God in vain.

3. Commandment.

Remember to keep holy the Sabbath Day and Feaſts.

And that the Council of *Ausburgh*, *An.* 1548. delivering the Commandments in *Dutch* for the People, leave out the mention of Images; and, that their cheat might not be diſcovered, that the people might have their full number, they make uſe of the miſtake of one of the Fathers, and divide the laſt Command into two; againſt Senſe and Reaſon, and the practice of the whole antient Church. Are theſe things ſo?

Pop. *It is true, it is left out in ſome of our Books, but we leave it in, in all Bibles, and divers of our Catechiſms.*

Prot. Very well, I ſee you had wit in your anger; I commend your diſcretion, that

that you did not your work ſo groſly that all the world ſhould cry ſhame of you: But that you blotted it out in any, is an evidence of your guilt. But what ſay you to this Argument?

Pop, *Then my firſt anſwer is, That this Command was peculiar to the Jews, who were moſt prone to Idolatry.* *

Prot. This is not true. It ſufficiently appears that the Gentiles were under the Obligation of this Law, from thoſe puniſhments which God inflicted upon them for their tranſgreſſion or breach of it by Idolatry, *Rom.* 1. But *where there is no Law, there is no tranſgreſſion.* Beſides, Chriſt tells us, *He came not to deſtroy the Law,* (the Moral Law) *but to fulfill it, Mat.* 5. 17. Belike, you are not of his mind; And dare you ſay the Jews, as ſoon as they believed in Chriſt, were diſcharged from this command, and allowed to worſhip the Images which that command forbad?

Pop. *I will not ſay ſo; but I have a ſecond Anſwer, The thing prohibited here is not* Images, (*which are repreſentations of real things*) *as you falſly render it, but* Idols, *which are the Images of falſe gods,*

* *Vaſquez de adoratione.*

which

which are not, and never were in the world.

Prot. The Text its ſelf is full againſt you; for the Images there prohibited are not ſaid to be the Images of the falſe gods of the Heathens (whereof many never had any being) but the Images *of any thing in Heaven or Earth*, &c. Moreover, divers of the Heathen gods were men whom they deified. I hope their Pictures were Pictures of real things, yet theſe are Idols.

Pop. *Though they really were men, yet their pictures were made to repreſent them as gods and ſuch they were not really, and therefore were Idols.*

Prot. The learned Heathens knew (as well as you and I do) that *Jupiter*, and *Mars*, and *Mercury* and the reſt were meer men, (and they ſmiled at the ignorance of their Vulgar, that thought otherwiſe) only they thought of them juſt as you do of the Saints, that the great God had put ſome of his honour upon them, and therefore they might worſhip them, you cannot be ſo ſilly to think, the learned Heathens thought *Auguſtus* was a god really, when he was dead; yet their worſhip of his Image was Idolatry. And they that worſhiped the Image of *Caligula* (while he lived) were not ſo ſottiſh

to take him for a god (whom they knew to be a fooliſh and wicked man) yet I hope you will not excuſe them from Idolatry. But further, as the Jews did univerſally underſtand this to be a prohibition of all manner of Images; ſo all the Prophets, and Chriſt, and the Apoſtles, were ſo far from reproving them (which they would have done, if it had been an Error) that they every where ſtrengthen them in this opinion, by declaiming againſt all worſhip of Images, without any diſtinction. And tell me, I pray you, if any Jew had at that time made (for inſtance) an Image of the Sun, not looking on it as God, but as a glorious creature of God, and therefore fit to be religiouſly worſhiped (as you think of the Saints and Angels) & had bowed down to it, and worſhiped it: Do you think he had not broken this Law?

Pop. *I dare not deny but he had broken it.*

Prot. Yet this had been no *Idol*, but an *Image*, according to your ſenſe of it. Beſides I find that all manner of Images are forbidden, *Lev.* 26. 1. howſoever, to me you ſeem to venture your ſalvation upon a nice point; for the *Hebrew* word is neither *Image* nor *Idol*, but *Peſel*, as a *Divine* told

told me; and this, I underſtand is diverſly tranſlated; ſome render it an *Image*, others an *Idol*. Now you venture your ſoul upon it, that the laſt is the only true Tranſlation, which is a dreadful hazard: becauſe it is otherwiſe rendred, not only by Proteſtants, but by the moſt and beſt antient Interpreters *, even thoſe whom your Vulgar Tranſlation very oft follows in other places. Theſe render it not an *Idol*, but a *graven Image*; and the Seventy Interpreters (I am aſſured) do promiſcouſly render the word ſometimes *an Idol*, ſometimes *a graven Image*: Nay more than this, that it may appear how deſperate your cauſe is, I am informed your own Vulgar Tranſlation (from which you are obliged not to ſwerve) doth frequently render it not *Idol*, but a *graven Image* (*Sculptile*) particularly in *Exod.* 20. 4. *Levit.* 26. 1. & *Deut.* 4. 16. 25. & 5. 8. Are theſe things ſo?

Pop. *I cannot deny it, for the Authors themſelves would confute me; but one thing I have to ſay, you muſt underſtand one Scripture ſo as to agree with another: Now I find God himſelf allows and*

* *Aquila, Symmachus, Theodotion, Sic Joſephus,* εἰκὼν *Philo* ἄγαλμα.

preſcribes

preſcribes ſome Images, as thoſe of the Cherubims; either then he contradicts himſelf, or he doth not forbid all Images, but Idols only.

Prot. Though I might ſay, God may make an exception to ſome of his Laws, when no man can (as in the caſe of *Abraham*'s offering up *Iſaac*, and the *Iſraelites* ſpoyling the *Ægyptians* of their Jewels) yet I need no other anſwer but this; I directly deny that here is any contradiction at all: For our queſtion is not about the making of Images (whether by Gods order or Mans) but about the worſhiping of them. And albeit there were ſuch Images made, yet they were not made to be worſhiped, as I before proved; nor was there any danger the people ſhould worſhip them, becauſe they were not admitted to ſee them. But I pray you anſwer me this one queſtion, I am told that divers of your own Authors confeſs, that the Jews indeed were, though Chriſtians are not forbidden the uſe of Images by this command. Is it ſo?

Pop. *Theſe indeed are the words of our famous* Vaſquez, *after he hath mentioned divers Authors for the contrary opinion*, There are (*ſaith he*) other Authors, neither fewer, nor inferiour to them, who are of

of the contrary opinion, which to me alwayes ſeemed moſt probable, to wit, that all the uſe of Images is here forbidden to the Jews (*a*) *and for this he quotes many of our approved Authors; and* Salmeron *ſaith no leſs* (*b*).

Prot. And you need ſay no more, for then all theſe Authors thought your diſtinction of *Image* and *Idol* frivolous, and that the word *Peſel* is meant of any *Images*, and not of *Ido's* only as you fooliſhly diſtinguiſh, and ſo your principal refuge is loſt, and you are convicted Idolaters, and then, if you repent not, you know where your portion will be. *Goe now and brag of the ſafeneſs of your Religion.*

I ſee how little it is that you can ſay for your Worſhip of the Dead (Saints and their Images) let me hear whether you have any better Arguments for your Prayers for the Dead and Purgatory.

Pop. *I am glad you mention that, ſince all your Divines do agree, that Prayer for the Dead was the practice of the Antient Church and Fathers.*

Prot. If that be true, it is not ſufficient for your purpoſe, for I am fully ſatisfied

(*a*) *De Adorat. l.* 2. *deſ.* 4. *c.* 2. (*b*) *In* Rom. *diſ.* 29. *ſect. primo.*

that

that the Fathers were not infallible, and your own greateſt Doctors think ſo too*. But beſides, I am told, that their Prayers for the Dead were quite of another nature than yours, and for other purpoſes, and they were grounded upon ſome private opinions of theirs, which you diſown; for they prayed not only for thoſe whom you ſuppoſe to be in Purgatory, but for thoſe who (you confeſs) many of them never did come there; they pray *for all the Saints from the righteous Abel to this day*; they pray *for all their Anceſtors, Patriarchs, Prophets and Martyrs*, as I have heard it in ſome of their Liturgies. Is it ſo?

Pop. *It is ſo.*

Prot. I pray you tell me, What do you pray for the Dead?

Pop. *We pray that God would deliver them from thoſe dreadful pains of Purgatory.*

Prot. Then if there be no Purgatory, the foundation of your Prayers for the Dead is gone.

Pop. *I grant it.*

Prot. Then let us diſcourſe of the moſt fundamental Point, (as we have hitherto done) the reſt will fall of courſe. Therefore,

* *See Nullity. c. 3.*

First,

First, I pray you tell me your opinion concerning Purgatory.

Pop. *Our Doctrine in brief is this, That* though God freely gives, to all that are truly penitent, forgiveneſs of their ſins, and freedom from eternal death; yet ſince they have much venial ſin and corruption in them, in which oft-times they dye: therefore it is neceſſary that they ſhould, for the expiation of thoſe ſins, and for the ſatisfaction of Gods Juſtice, either do or ſuffer, ſuch Penances, Faſtings, Prayers, *&c.* as are enjoyned them here, or (*where thoſe are not ſufficient*) ſuffer the pains of Purgatory.

Prot. I underſtand your Doctrine; now let me hear two of your ſtrongeſt Arguments to prove it: I hear that *Bellarmine* threatens us, that *whoſoever doth not believe Purgatory, ſhall be tormented in Hell.* (*a*) Is it true?

Pop. *He doth ſay ſo, and I am of his mind.*

Prot. Then I hope you have very clear Arguments for it, becauſe you lay ſo great a ſtreſs upon it. But firſt, I have heard that this Doctrine of Purgatory is confeſſed by divers of your own Brethren

(*a*) *Bell. de Purgat. l. 1. c. ult.*

to

to be but a new Doctrine. Is it ſo?

Pop. *I will not diſſemble with you, ſeveral of our Doctors have unadviſedly blurted out ſuch expreſſions as theſe; our famous Engliſh Martyr* Fiſher *Biſhop of* Rocheſter *confeſſeth, That* Purgatory was for a long time unknown, and either never or very ſeldome mentioned among the Antient Fathers (*b*), *and* Alphonſus de Caſtro *ſaith, That* many things are known to us, of which the Antient Writers were altogether ignorant (*c*); *and amongſt them he reckons Purgatory*, which (*ſaith he*) the Greek Writers mentioned not, and even to this day it is not believed by the Greek Church.

Prot. I ſuppoſe, you do not think all theſe Antient Fathers were damned.

Pop. *No, God forbid, for many of them were glorious Confeſſors and Martyrs.*

Prot. Then I ſee *Bellarmines* threats are not very formidable. But to let this paſs, How do you prove this Doctrine?

Pop. *From plain Scripture*, 1. *From Matth.* 12. 32. Whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be for-

(*b*) *In confut. Luther. art.* 18. (*c*) *Adv. hæreſes l.* 12. *tit. Purgat. f.* 258.

given

given him neither in this world, neither in the world to come. *Which clearly implies, that ſome ſins not forgiven in this world, are forgiven in the next, and that muſt be in Purgatory.*

Prot. I pray you tell me, what ſins are they which are forgiven in Purgatory?

Pop. *Not great and mortal, but ſmall and venial ſins as we all agree.*

Prot. Is not blaſphemy againſt the Son of Man a mortal ſin?

Pop. *Yes doubtleſs but what of that?*

Prot. If this Text proves the pardon of any ſins, it proves the pardon of that ſin no leſs than others, becauſe the ſin againſt the Holy Ghoſt is here ſpoken of as the only ſin which is unpardonable in both worlds: Beſides, Chriſt ſpeaks thus in oppoſition to a corrupt opinion which I have heard, now is, and then was riſe among the Jews, to wit, that divers of their ſins were pardoned after this life, and that this was one of their antient Prayers, *Let my death be the expiation of all my ſins*; for they thought the ſufferings of this life and death, the laſt of them, did free them from the puniſhments of the other life: And I have heard that it was one of their ſayings, That *every Iſraelite hath a part in the future life:* Are theſe things ſo?

Pop.

Pop. *To deal freely with you. This is not onely true, but it is one of our Arguments for Purgatory, that* Jason *the* Cyrenian (*who lived long before Christs time*) *expresly affirms, that* it is profitable to pray for the dead, that their sins may be pardoned, 2 *Mac.* 12.

Prot. I think that it is impertinently alledged for Purgatory; for the sin those men died in, was a mortal sin, (as you confess) and therefore not pardonable in Purgatory. But I thank you for this; for now I am satisfied that it was an ancient opinion among the *Jews*, and so Christ had just occasion to use this expression, to confute that vain expectation of theirs. But besides the meaning of this phrase, *Shall not be forgiven*, is, that *it shall be punished in both Worlds*: that is a frequent phrase in Scripture. Thus *Exod.* 20. 7. *God will not hold him guiltless*, that is, he will severely punish: *To accept persons in judgment is not good*, that is *very bad*; *The father of a fool rejoyceth not*, that is, *grieveth much*. That St. *Chrysostome* expounds it thus (*a*), and a greater than he, S. *Mark* 3. 29. *He hath never forgiveness, but is in danger of eternal damnation.*

[*a*] *In locum.*

Beſides all this, we all agree that there is a kind of forgiveneſs of ſin after this life, and at the Day of Judgment, Acts 3. 19. *Repent, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord*: for then indeed the pardon of ſin is compleated and fully manifeſted. And it is a common phraſe in Scripture to ſpeak of a thing as done, when it is onely declared and manifeſted, as the Apoſtle ſaith, thoſe words, Pſal. 2. *This day have I begotten thee*, were fulfilled in Chriſts Reſurrection, *Act.* 13. becauſe that declared him to be the onely begotten Son of God, as St. *Paul* ſaith, *Rom.* 1. 4.

To which I might add, that by *the World to come*, Chriſt may very probably underſtand the time of the New Teſtament, which begun at Chriſts death. The *Jews* (I hear) oft uſe this expreſsion of the days of the Meſſias. Nay, the Apoſtle himſelf doth ſo, *Heb.* 2. 5. This alſo I have read, that the *Jews* did generally expect a more plentiful and glorious remiſsion of ſins at that time, and ſo Chriſts meaning may be this, That *this blaſphemy ſhall not be forgiven*, neither in that time nor ſtate of the Church, (in which Chriſt then was) nor in the time of the Goſpel and

and Kingdom of the Meſſias which began at his death (as I ſaid) when, though there ſhould be many great ſins and ſinners pardoned (as we ſee there were) yet this ſhould not. I hope you will not brag much of your Argument from this place, let me hear your other place.

Pop. *My ſecond Argument is from*, 1 Cor. 3.15. He ſhall be ſaved, yet ſo as by fire, *that is, the fire of Purgatory.*

Prot. It ſeems you underſtand this fire properly, which is ſomething ſtrange, when the whole place is metaphorical, or figurative; *The Gold and Silver*, *Hay and ſtubble*, all are metaphorical, and ſo doubtleſs is *the fire*. I hear your *Bellarmine* confeſſeth, that *the fire* mentioned, *v.* 13. *The fire ſhall try every mans work*, is not meant of Purgatory.

Pop. *He doth indeed ſay ſo.*

Prot. That is enough to overthrow this Argument, for it is moſt evident that the fire, *v.* 13. and 15. is one and the ſame. And this Fire cannot be Purgatory, 1. Becauſe it is the Fire of the Day of Judgment, when you confeſs Purgatory ends. (*d*) The time of the laſt Judgment is called the day by way of eminency, *Heb.*

(*d*) *Bell. de Purg. l.* 2. *c.* 9. *§ Jam vero.*

10. 25. 2 *Tim.* 1. 12, 18. and 4. 8. and 1 *Thes* 5. 4. And *the day of revelation or manifestation of all things*, (because then all mens works will be manifested) and *the day wherein Christ will come in flaming fire.* 2. This fire burns the works of men, onely their Hay and Stubble, not their persons, as your Purgatory doth. 3. This fire tries both good and bad. All pass through it. The *Gold* and *Silver* is in this fire no less then the *Hay* and *Stubble.*

Pop. *How then, I pray you, do you understand this place?*

Prot. It is a Metaphor, or Figurative way of speaking; frequent in Scripture, and common use. The delivered Jews are said to be as a *fire-brand pluckt out of the burning. Amos* 4. 11. *Zach.* 3. 2. So here, *he shall be saved so as by fire*, that is, not without difficulty and loss, and possibly some momentany shame: but howsoever the fire shall burn up his work, and he shall lose that part of his reward. Now I have heard your Arguments, I hope you will hear mine.

Pop. *I am ready to do that.*

Prot. I shall urge onely two.

First, Christ hath fully paid our debt, and satisfied Gods Justice for all our offences;

fences; and therefore it were injustice in God to require the payment of any part of that debt in Purgatory. Christ is a compleat Saviour, *His blood cleanseth us from all sin*, 1 Joh. 1. 7. *He is able* (and sure he is no less willing) *to save to the uttermost, those that come to him*, *Heb.* 7. 25. God *laid all our sins upon him*, *Isa.* 53. and he *bare them all in his body*, 1 *Pet.* 2. 24. In short, either you make Christ but an half Saviour, and Believers wash away part of their own guilt, or if Christ hath fully washed away their guilt, you make God both unmerciful, and unjust, and untrue too; so dreadfully to punish innocent persons, and those too his own children (as you acknowledg) whom he declares he hath freely and fully pardoned; and to do this for sins, which you confess venial, and such as do not deserve the loss of Gods favour, and that without any necessity. This is not the act of a Father, especially so tender a Father as God is.

Pop. *Christ is a sufficient Saviour, and hath fully satisfied, but his satisfaction is applied to us by the pains of Purgatory.*

Prot. If Purgatory onely apply Christs satisfaction to us, then he satisfied for our *temporal* as well as our eternal punishments; and if he did so, surely he did

it fully, or not at all. Besides, you need not trouble your heads about the application; God hath provided for us more comfortable means of application, on his part, *the Word, Sacraments and Spirit*; on our parts, *Faith*. You may keep Purgatory for your own use, it is not fit you should be pestered with any Heretick there. But was ever such an application of Gods Grace heard of since the World began; that God should apply his Mercy, and the Grace of Christ Jesus, by such exquisite torments? This is (as one truly saith) *as if a man should apply Physick by Poyson, or apply the light of the Sun, by putting out our eyes.* God deliver us from such appliers. This is as if a Prince should pretend a free pardon to a Malefactor, and apply it by putting him upon the Rack.

Pop. *Though Christ made satisfaction for the guilt of mortal sins, and external punishment, yet he did not for venial sins, nor temporal punishment; and therefore they must purge out those themselves in Purgatory.*

Prot. If it were true that you say, yet there is no need of Purgatory; for this purging work may be done by temporal afflictions in this life. The truth is, you add sin to sin, and excuse one error with another. But what do you mean by venial sins?

Pop.

Pop. *We mean such smaller sins as do not exclude a man from Gods favour, nor from Heaven.*

Prot. Then surely you have very slight thoughts of Sin, of God, and of his Law, that can so judg of such an horrid evil as Sin. Scripture fully condemns this Doctrine. It tells me that *the wages of sin*) all sin, without any difference) *is death*, even that death which is opposite to external life, *Rom.* 6. 23. that *He that shall break the least of Gods commands, and teach men so*, (though peradventure he do it ignorantly, and soaccording to your opinion, it is a venial sin) *shall be called the least in the Kingdom of Heaven*; that is, he shall have no portion there. It tells me, *Cursed is every one that continueth not in all things written in the Book of the Law to do them*, *Gal.* 3. 10. And he speaks of that curse which Christ underwent for us, and redeemed us from. It tells me, that *for every idle word that men shall speak, they shall give an account thereof in the Day of Judgment*, and *by such words*, if not repented of, *they shall be condemned*) *Mat.* 12. 36. 37. So now your foundation, and one of the Pillars of Purgatory is gone. And as for your other fancy, that Christ did not satisfie for our temporal punishments, I pray you tell me,

did not Christ ſuffer temporal afflictions?

Pop. Yes doubtleſs the whole Goſpel is full of ſuch ſufferings.

Prot. Surely all that Chriſt ſuffered, he ſuffered for us, both in our ſtead, and for our good. He was cut off, *not for himſelf,* (but for our ſins) *Dan.* 6. 25. It was for our ſakes that he bare that temporal part of the curſe, to *be hanged on a Tree*; and all that pain and ſhame was but a temporal puniſhment, *Gal.* 3. 13. I read, *Iſa.* 53. that *Chriſt bore our griefs, and carried our ſorrows, v.* 4. which was not onely accompliſht in this, that he bare the guilt of our ſins, as S. *Peter* expounds it, 1 *Pet.* 2. 24. but alſo in this, that he delivered them from ſickneſſes and temporal afflictions, as S. *Matthew* expounds it, *Mat.* 8. 16. 17. and both theſe conſiſt well together, ſince Chriſt removed both ſin the cauſe, and affliction the effect of it.

Pop. *If Chriſt hath ſatisfied for our temporal punishments, then Believers ſhould be free from all pains, and loſs and death, which is apparent they are not; and therefore not withſtanding the fulnes of Chriſts ſatisfaction, they may be liable to pains in Purgatory as well as in this life.*

Prot. To this I anſwer three things.

Firſt, Your inference from the pains of this

this life to the torments of Purgatory is weak, and false. I may, and must believe, that God afflicts his people here, because Scripture and Experience put it out of dout. But that God will punish his people in *Purgatory* after this life, no Scripture affirms. You that can multiply your instances of the sufferings of *Believers* in this life, and can tell us of *Adam*, and *David*, and *Solomon*, and many others, have not to this day been able (though often urged) to produce one instance of the sufferings of any one *Believer* after this life (which one consideration is sufficient to overthrow this Argument in the judgment of any indifferent man.)

Secondly, There is not the same reason for the sufferings of *Believers* here, and those which you suppose in *Purgatory*, nor are they of the same nature. The present sufferings of *Believers* are necessary, (*1 Pet. 1. 6. You are in heaviness if need be*) both for *Believers* themselves to subdue the Flesh, which in this life is potent, and altogether needs such a curb. *By this shall the iniquity of Jacob be purged*, Isa. 27. 9. and to prevent their eternal damnation, *1 Cor. 11. 32.* as also for the terror and caution of other offenders. So that, albeit Christ hath fully paid the debt, yet it

is upon other accounts convenient that they should ſmart and ſuffer here. But there is no ſuch neceſsity nor uſe of Purgatory ſufferings, neither for *Believers* themſelves (ſince there is no mortification of corruption after this life, no temptations to ſin there, no improvement of Grace, no fear of eternal damnation) (*a*) nor for example and warning to others: For their fellow-ſufferers in Purgatory, you do not pretend they are all edified by their ſufferings: and men here, they neither ſee nor know any thing of theſe pains, nor hath God revealed any thing concerning them: but when God makes any examples to others, he ſets them in the view of others, or at leaſt acquaints them fully therewith, as he did with Hell torments to this end. It were a ſenſeleſs thing to hang up a man in *Jamaica*, for the terror of thoſe that live in *England*. Beſides, the ſufferings of Believers here do come from the love, and faithfulneſs of God, *Heb.* 12. 6. *Whom the Lord loveth he chaſteneth*, *Pſal.* 119. 75. *In faithfulneſs thou haſt afflicted me.* Accordingly,

(*a*) *In Purgatorio animæ nec mereri nec peccare poſſunt.* Bel. de Purg. l. 2. *cap.* 2. *Animæ in Purgatorio certæ ſunt de ſua ſalute,* Ibid. cap. 4.

good

good men have looked upon them as choice mercies, *Pſal.* 94. 12. *Bleſſed is the man whom thou chaſtneſt*, and *Pſal.* 119. 67. *It was good for me that I was afflicted*: and the denial of afflictions is threatned as a grievous punishment, *Iſ.* 1 5 *Hoſ.* 4. 14, 17.

But now the ſufferings of Purgatory are in all points contrary: they are purely vindictive, and the effects of meer wrath: nor do you eſteem thoſe ſufferings a mercy, and your happineſs, but freedom from them. And therefore your Argument, from the pains of this life to thoſe in Purgatory, is fooliſh and abſurd.

Thirdly, Believers ſufferings here do not at all derogate from the fulneſs of our Redemption by Chriſt, becauſe (as I have ſhewed) admitting that to be compleat, yet they are neceſſary for other purpoſes. But your Purgatory ſufferings do, by communicating at leaſt ſome part of his proper work to your ſelves. You profeſs they waſh away part of your ſins, which is Chriſts peculiar honour, *He waſhed us from our ſins in his own blood*, Rev. 1. 5. You make them a part of the curſe of the Law *from which* (and not onely from a part of it) *Chriſt hath redeemed us, himſelf being made a curſe for us*, Gal. 3. 13. You make them a real ſatisfaction in part to Gods

Gods Juſtice (which is not ſatisfied by all that Chriſt did or ſuffered without them.) And, in a word, you make men in part their own Redeemers and Saviours. I hope by this you ſee how weakly you reaſon from preſent troubles, or Purgatory torments; and that notwithſtanding your objection, my firſt Argument ſtands good againſt Purgatory.

My ſecond Argument is this, that the Scripture every where ſpeaks of the ſtate of Believers immediately after death, as happy and bleſſed; and that all the ſufferings of Believers are confined to this life; and of this we have many expreſſions and examples too in Scripture, and not one to the contrary. *The ſufferings of this preſent time* (ſaith S. *Paul*) *are not worthy to be compared with the glory*, Rom. 8. 18. He knew no other ſufferings: the afflictions of Believers are *light, and but for a moment*, & they too are in *things that are ſeen*, 2 *Cor.* 4. 17, 18. and therefore he knew of no ſufferings in the inviſible world, unleſs happily you will ſay that St. *Paul's* Travels were in another road into the third heavens, and ſo he was ignorant of Purgatory. *Lazarus received his evil things in this life*, Luke 16. 25. *But now he is comforted*, therefore ſurely not in Purgatory.

If

If our earthly house of this Tabernacle be dissolved, we have an House in Heaven, saith S. *Paul*, 2 Cor. 5. 1. *We are no longer absent from the Lord, then present in the Body*, saith S. *Paul* 2 Cor. 5. 6, 7, 8. The Prophet assures us, that when righteous men die, *they enter into peace, they rest in their beds*, Isa. 57. 1, 2. I tell you, their beds are very hard, and the Prophets mistake was very great, if they be frying in the flames of Purgatory. The *Beggar died* (and it follows immediately) *he was carried by Angels into Abrahams bosome*. I cannot think these Angels mistook their way: the Thief was to be with *Christ that day in Paradise*, Luke 23. 43.

Pop. The Thief was a kind of Martyr, and so had that priviledg.

Prot. His death was so far from being a Martyrdom, that it was a just punishment for his evil deeds, as he confesseth, v. 41. But because some of your Martyrs (as you call them) were indeed Malefactors; therefore to salve their honour, you make this Malefactor a Martyr. I will give you but one place more of many, and that is, *Rev.* 14. 13. *Blessed are the dead that die in the Lord, from henceforth, that they may rest from their labours.* A place so clear, that I am told, a famous Doctor of your own

own, and one of the *Sorbon*-Colledge, *Picherellus* by name, did ingenuouſly confeſs, St. *John* had in theſe few words put out the fire of Purgatory. (a) And I am perſwaded you would have been aſhamed to have kindled it again, but that by this craft you get all your living.

I think I need ſay no more to this point, let us now go to another. We have diſcourſed of Purgatory: Now if you pleaſe, let us diſcourſe of the ways whereby you pretend to free men from it, which is by Abſolutions, and Indulgencies, and that which is neceſſary thereunto, to wit, Auricular Confeſsion.

Pop. *It is well you mention that, for I aſſure you it is a matter of ſalvation and damnation: our Council of* Trent *hath determined that* it is by divine right neceſſary, *and as attrition alone (which is a grief for ſin, ariſing onely from a fear of hell) will ſave a man where confeſsion to a Prieſt follows: ſo all the repentance in the world will never ſave him*, without this Confeſsion *to a Prieſt*, viz. actual *where it may be had*, or in deſire *when it cannot be actually had.*

Prot. Since you lay ſo much ſtreſs upon it, I expect ſuitable evidence for it.

(a) De Miſſa. p. 156.

But

But firſt I pray you inform me, what your Doctrine is in this Point.

Pop. *I will give you that in the words of the Council of* Trent *as near as I can: they ſay, That* every Chriſtian is bound under pain of damnation, to confeſs to a Prieſt all his mortal ſins, which after diligent examination he can poſſibly remember; yea, even his moſt ſecret ſins, his very thoughts: yea, and all the Circumſtances of them which are of any moment (*a*).

Prot. Now let me hear your ſtrongeſt Arguments to prove this.

Pop. *You ſhall: Our two great Arguments are theſe: Firſt, Prieſts are by God made Judges, and intruſted with power of the Keys for the Remiſſion of ſins: but no Judges can exerciſe judicature, unleſe they know & underſtand the cauſe: and the Prieſt muſt know all the particular ſins, and their circumſtances by the mans own confeſſion, or elſe he knows not whether to bind or looſe him, to forgive or to condemn him: This is the Argument upon which the Council of* Trent *builds their Decree* (*b*).

Prot. Tell me I pray you, Is it neceſſary to Salvation, to confeſs every parti-

(*a*) *Concil. Trident. ſeſ.* 14. *de pœnitentia cap.* 4.
(*b*) *Ibid.*

cular

cular mortal sin? What if a man unavoidably forget some of them?

Pop. *In that case we confess they may be pardoned without it, and it may suffice to say with* David, Cleanse thy servant from secret sins.(a)

Prot. Now your Argument is quite lost: For it seems in this case (which may be in many hundreds of sins, especially in a person of bad memory) your Judg can pass sentence without knowing the particular Cause, and therefore such knowledg is not necessary to his giving Absolution. Moreover, Tell me, I pray you, may not a Priest absolve him from his sins, whom Christ hath absolved?

Pop. *Yes doubtless.*

Prot. And is not every *Priest* bound to believe, that Christ hath absolved every person that is truly penitent?

Pop. *There is no question of that.*

Prot. Suppose a sinner hath visibly forsaken all his wicked ways and company, and lives a very holy life before he comes to the Priest, and the Priest is certainly informed of this: Is not the *Priest* bound in this case to believe he is truely penitent?

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[a] *Ibid.*

Pop.

Pop. *I ſhould be moſt charitable if I ſhould deny that.*

Prot. Then he may without any more ado upon his deſire abſolve him, becauſe it appears that Chriſt hath abſolved him. It is not at all neceſſary to a Prieſt to this purpoſe to know whether a man be a greater or a leſs ſinner, ſince the grace of God is offered unto great as well as little ſinners: and therefore ſeeing this is your ſtrong argument, and that learned Council could find no better, I ſee your cauſe is very low and bad; but I ſuppoſe you have ſome other Argument for it.

Pop. *There is ſo, and that is* Jam. 5. 16. Confeſs your faults one to another.

Prot. Is this your ſtrong Argument? here is not a word of the Prieſt, nor of Confeſsion to him, but onely to our fellow Chriſtians: this confeſsion is mutual, and it will as well prove that the Prieſt is bound to confeſs his ſins to the People, as that the people are bound to confeſs to the Prieſt: the very next words are, *Pray one for another*; what are we bound to pray onely for the Prieſt? It is one thing that ſets me againſt your Religion to conſider what piriful arguments you rely upon. I am aſſured your own brethren confeſs the weakneſs of this argument, as

Vaſquez

Vasquez (a) and *Cajetan* (b) and *Canus* (c) but it seems you have no better. The weakness of your arguments for it, might save me the labour of mine against it; therefore I shall only offer to your thoughts these two considerations.

1. Your doctrine makes that necessary to salvation which God hath not made necessary. There is no command of God or Christ for it, as your eminent Doctors acknowledg, * and it sufficiently appears from the vanity of your proofs for it, you confess it was not necessary in the old Testament, and yet there was as much need and use of it then as now, and Christ hath made the condition of his Church not more, but less burdensome then it was before. Many commands and exhortations to repentance there are in Scripture, not one which either commands this auricular confession to a *Priest*, or declares the necessity of it, produce one place and I yield: there are many instances of *John* the Baptist and Christ and the Apostles, either actually giving, or in Gods name

(a) *In 3 Thom. qu. 90. Art. 1. sect. Omittimus.* (b) *In locum.* (c) *Relect. de pœnit. part. 6.* * *Scotus & omnes decretorum interpretes inquit Maldon in summa. qu. 18. Art. 4. Cajet. in Jab. 20. 22. Bell. de pœnit. l. 1. c. 4.*

proposing

propoſing and offering remiſsion of ſins upon the conditions preſcribed in the Goſpel (*a*) among which not one of them requires this articular confeſsion : *B.* ing one inſtance to the point and I yield.

Pop. I will give two inſtances, Mat. 3. 6. The *Phariſees* were baptized--- confeſsing their ſins, and the Conjurers confeſſed their ſins, *Act.* 19. 18.

Prot. Theſe places do both ſpeak of publick confeſsion and in caſe of ſcandalous ſins (which we acknowledg to be a duty) but what is this to auricular confeſsion? will you never ſpeak to the purpoſe? beſides theſe places cannot be meant of auricular confeſſion for that was not then inſtituted as your council of *Trent* confeſseth. Well, I ſee you can bring neither inſtance of this confeſsion nor precept for it, and therefore I am ſure here is no ſin in the neglect of it, for *where there is no law there is no tranſgreſsion*, Rom. 4. 15.

2. Your doctrine makes that inſufficient for pardon and ſalvation which God makes ſufficient. The great God aſſureth us. *That he that confeſseth and forſaketh his ſins ſhall find mercy*. Prov. 28. 13.

(*a*) Luk. 18. 13. Mat. 9. 2. Act. 2. 38. & 3. 19. & 22, 16.

Pop.

Pop. *That makes against you, for you see there is confession required.*

Prot. And no doubt it is a mans duty to make confession to God, and in case of wrong unto men, and sometimes to a Minister also, as in case of doubt or trouble of conscience, but this is nothing to auricular confession, nor can the text mean that, for you grant it was not as yet instituted. God declares that *if the wicked forsake his* (evil) *way and thoughts, and turn unto God, he shall have mercy*, Isa. 55.7. so Isa. 1.16,17,18. so Act. 16.31. S. *Paul* in Gods name promiseth, *believe on the Lord Jesus, and thou shalt be saved.* Thus Rom. 10.13. *Whosoever shall call upon the name of the Lord shall be saved:* And who dares say that he that doth all these things shall not be saved, unless he confess to a priest, since God never spake such a word? What is it to add to Gods Word, if this be not? The terms upon which Christ offered promised salvation, are *Repent and believe.*

Pop. *Auricular confession is a part of repentance.*

Prot. When Christ preached that doctrine it was no part of repentance, for you confess it was not then instituted, your Council of *Trent* determines, that it was instituted by Christ after his resurrection

surrection (*a*). And you will find it hard to perswade any rational man that repentance wanted a necessary part before Christs resurrection, or that it was of one kind before it and quite another after it. But I will not waste more time about so vain a fancy; for my part I rest upon Christs gracious promises to repentance and believing Sinners: By Gods grace I will endeavour to do these things, and I doubt not but he will make good his word whether you will or no; let God be true and every man a lyar.

But possibly you have better arguments for Absolutions *and Indulgencies*: Produce them, but first let me hear what your doctrine in this point is.

Pop. *I will give you this in brief together with the rise and ground of it: We believe*, first, That there are divers Saints who have not onely merit for themselves, but a great deal to spare, and all their merits are put into one Treasury. Secondly, That these merits are appliable to others, so as God will pardon *Thomas*, for example, for *Johns* merit. Thirdly, That God hath put this treasure into the Churches, that is, the Popes hands, and from him into the hands of all priests, who have a power to apply these merits as they see fit.

[*a*] *De Pœnitentia.* *Prat.*

Prot. There is nothing sound and solid in this whole discourse, first, I have proved that there is no Purgatory, there is your foundation of Indulgencies gone; next I hope ere we part to shew, that there is no such thing as merit in good works, which is another of your foundations. Next, that *any mans merits* (except Christs) may be applied to another, I pray you inform me, for I have learned quite otherwise: I read that *every one shall bear his own burden*, Gal. 6.6. *Every one shall receive according to what HE hath done in his body*, 2 Cor. 5.10. The wise Virgins differed from you, they thought they had oyl little enough for themselves, and none at all to spare, *Mat.* 25. 9. So if you are Virgins, it seems you are none of that sort. If you can prove this conceit of yours, do

Pop. *I will give you a clear place*, Col. 1. 24. S. *Paul* saith, I now rejoyce in my sufferings for you and fill up that which is behind, or that which is lacking of the afflictions of Christ in my flesh for his bodies sake which is the Church.

Prot First tell me, do you think any thing was lacking or defective in Christs sufferings.

Pop. *No, You use to charge us with that opinion, but falsly.*

Prot.

Prot. It is well you grant thus much, but if you denied it, a cloud of plain Scriptures would force you to grant it, which tells us that *by one offering Christ perfected for ever them that are sanctified.* Heb. 10.14 And that *he is able to save to the uttermost,* Heb. 7.25. By *sufferings of Christ* then, we must understand the sufferings of Christ mystical, or Christ in his members, which are usually so called; (*a*) when Christ had done suffering in his person, he left it as a legacy to his members, that they should suffer with him, and for him, (*b*) and St. *Paul* bore his share in these sufferings; and for the last clause of his *suffering for the Church,* This phrase, it is true, is ambiguous, *and sometimes indeed it signifies to satisfie Gods justice for another,* but in this sense St. *Paul* rejects it with indignation, 1 *Cor.* 1.13. *was Paul crucified for you?* But it is not always thus taken, for St. *Paul* saith he suffered for *Christ,* 2 *Cor.* 12. 10. not surely to satisfie for him: There is therefore another sense, and that is, he suffered for the Churches edification and establishment, and so indeed he elsewhere explains himself *Phil.* 1. 12. and I am told that your own brethren understand it thus, (*c*) and

[*a*] *Act.* 9.4. 2 *Cor.* 1.7. *Heb.* 11.27. [*b*] *Act.* 9.16. & 14.22. 2 *Tim.* 3.12. [*c*] *Rhs. Est. Justin. in locum.*

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your *Bellarmin* confeſſeth the words may be thus expounded, but onely ſaith, *the words may conveniently receive this ſenſe* (*a*) which is as much as to ſay, if you will be courteous you may grant him the Argument, but if you do not, he cannot prove it. But, admit there be ſuch a treaſury of merits for others as you pretend, how prove you that your Prieſts are made Judges, and inveſted with ſuch a power of diſtributing thoſe Merits, and giving Abſolutions, as you challenge?

Pop. Our great Argument is, John 20. 23. Whoſeſoever ſins ye remit, they are remitted, and whoſeſoever ſins ye retain, they are retained. *Anſwer me this Argument, and I will yield up this Cauſe.*

Prot. What Argument do you draw from theſe words?

Pop. Hence it appears that Miniſters *are made Judges, and intruſted with full power and authority of binding and looſing*; *ſo as* Chriſt doth not looſe (*or forgive*) a ſinner by himſelf, but onely by the prieſt, *as Bellarmin ſaith.* (*a*) *And to ſpeak properly, as our moſt learned* Vaſquez *affirmeth*, God doth not properly looſe a ſinner, but onely approves of the *Prieſts* looſing of him. (*b*)

[*a*] *De Panit. l. 3. c. 3.* [*b*] *In 3 partem. Thome qu 84. art. 3.*

Prot.

Prot. Now in my opinion, it were good manners to make the Priest come after God, and not to make God depend upon the Priest. It seems then, if the Priest should grow surly or envious, and deny me a Pardon, Christ cannot help me, for he hath given the power out of his hands: So you may make the Priest the Judg, and God onely the Approver. The Lord rebuke this spirit of Blasphemy. Again, nothing is more familiar in Scripture than for Gods Ministers to be said to do that, which they do onely authoritatively declare that God will do. Thus God saith to *Jeremy*, *I have set thee over Kingdoms to root out, and pull down, and destroy*, that is, by declaring that God would do it: In like manner Gods Ministers are said to bind and loose, because they have from God authority to declare a sinner to be bound by his sins, or loosed from them, which (if they declare truly and according to Gods Word) God in *Heaven* doth and will make it good. As for this Text, it saith nothing but this, that every one whom they bind or loose, that is, proceeding according to their rule, (which is always to be understood) shall be bound or loosed in heaven; but it doth not say that no man is bound or loosed, but they whom

the *Priest* bindeth and looseth.

But besides, if all these things were granted, how doth this Text prove that the priest or pope can absolve or release any souls out of purgatory, if there were such a place? I pray you tell me, can the pope bind any soul and keep him in purgatory?

Pop. *No, we do not pretend to that.*

Prot. Then he cannot loose a soul neither out of purgatory; for I am sure binding and loosing are of the same extent. But upon second thoughts, I must own your discretion; for the binding of souls in purgatory was an invidious and unprofitable work, and would have bound up mens hearts and purses: It is onely the loosing of them out which opens their purse strings, and tends to the edification of the Church, that is, the pope and priests (as they always understand that word. (In sober sadness, it is enough to make any serious Christian abhor your Church, that your pope should not be content to usurp a power over the whole visible world, but that he should extend his Authority to the other world, even to purgatory. In my opinion he had done more wisely to have extended his Empire to Hell, for there are many of his predecessors (so far as

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can be judged by any mans life) whom he might have appointed his Deputies: but there is never a pope in purgatory; for they who can release others at pleasure, will certainly deliver themselves: *But* now I speak of that, I pray you tell me if it be true that I have heard, that the pope when he dies, receives Absolution from his Confessor, and that after his death the Cardinals gives him Absolution, and give order for the singing of abundance of Masses?

Pop. *It is true, I was at* Rome *when the last pope died, and it was so then, and our Books justifie it.*

Prot. I am much pleased with your ingenuity, so the pope gives the priest a power to pardon himself; methinks he might save the charges of a Confessor; it were enough to say, *I absolve my self.* But tell me, do you say *Masses* for any that are in Heaven or in Hell.

Pop. *No, we utterly disclaim that.*

Prot. Then I perceive the pope goes into purgatory. I see your popes are not self-seeking men (as they are slandered to be) that help so many thousands out of purgatory, and leave themselves in.

But really, this is to me a convincing Argument, that you do not believe your

selves, but deceive poor silly people against your Consciences. For else you might be assured the Pope would never come into purgatory; for you say he can keep himself out, and no man doubts of his will to do it. Besides, your Doctrine usurps upon God's prerogative. I had thought it was only my Father in Heaven to whom I should have prayed, *Forgive us our Trespasses*: Now it seems we must pray so to one of the Padre's upon earth. You make Subjects the supream Judges of all Offences committed against their Soveraign and your priests sit as Umpires between God and the Sinner, and determine what Satisfaction God shall have, and what penance the sinner shall undergo. Methinks they are brave fellows; and I now see it was not without ground that Father *Cotton* bragged, That *he could do any thing when he had his God in his hand,* (that was the Sacrament) *and his King upon his knees* (in Confession.) I think you will bring Christ upon his knees too, for it seems you have resolved, that he shall stand to your priests Arbitration.

I might add to this, that you leave the souls of people in endless perplexities, you confess, that *Indulgencies profit not, If a man be not in the state of grace*, (a)

[a] Bell. de Indulg. l. 1. c. 13. (which

(which you ſay a man cannot certainly know) or *if a man have not made a free and full Confeſſion after ſufficient examination** (and who knows when he hath done theſe things ſufficiently) or *if the Prieſt do not intend to pardon him* (and who knows another mans intentions?) and yet you would have me ſo deſperate to venture my ſoul upon ſuch ſandy foundations, that your ſelves are afraid and aſhamed of. But, to leave this, I perceive that this, and diverſe of your other Doctrines are grounded upon that of the merit of good works, which becauſe I Judge a very pernicious and dangerous Doctrine; let me hear what you can ſay for it: but firſt, let me underſtand your Doctrine: For I have heard ſome of you cry out, that our Divines ſlandered them, and profeſs that they did not hold Merit ſtrictly, but caſt the honour of all upon Chriſt and the grace of God; therefore I pray you inform me.

Pop. *I will be plain and candid with you, I do not like much artifices: The Council of* Trent *in plain terms affirms, That* our good Works do truly merit increaſe of grace and eternal life (a) *and our famous*

* *Council. Trident. de Pœnitentia.* [a] *Cap.* 11. *Can.* 32.

Bellarmine *disputes and proves, That* good works do not onely merit in respect of Gods gracious Covenant, but in regard of the worthiness of the works themselves, *and* that eternal life is not onely due from Gods liberality, but from his just judgment (*b*). *I pray you tell me, hath* Bellarmine *such expressions as these, That* because God would honour his children, he would have them to get Heaven by their merits, which is more honourable to them then to receive it by Gods free gift?

Pop. Bellarmine *doth say so.* (*c*)

Prot. I see he was a man of a brave spirit, and much a Gentleman: but in my poor opinion, he should have taken a little care for the honour of God, as well as of the Saints. But I have heard of many other strange expressions ascribed to your Authors. I hear your *Tapperus* saith, *Far be it from them, that righteous men should expect eternal life as a beggar doth an almes. It is much more glorious that they should receive it as conquerers and Triumphers, and possess it as a reward due to their labours* (*d*); I see also this was a man

[*b*] *De Justificat. l.5. c.16 & 17.* [*c*] *De Justif. l.5. c.3.* [*d*] *In Explic. Artic. Lovan. Tom.2. Art.9.*

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of honour: And again, That *our good works deserve the reward from God as from a just Judg, and are able to abide the severe judgement of God, though he weigh all Circumstances* (c). I am told that your renowned *Vasquez* saith, That *Eternal life is due to the works of good men, without any Covenant or the favour of God* (d). And your learned *Cajetan* and *Dominicus a Scoto* say as much as I hear *Bellarmine* reports (e). And that *Vasquez* again saith, *The merits or person of Christ adds no worth to the works of good men* (f). This man was resolved so far to tread in *Abraham's* steps; as *Abraham* would not receive from the King of *Sodom*, so he would not receive from Christ, from a thread to a shoe-latcher, least it should be said Christ had made him rich. Are these things true?

Pop. *It is so.*

Prot. Then sure I am, our Religion is the safest way; If we do err, it is in giving too much to God; but if you err, it is no less then the worst kind of sacrilege to rob God of so much of his glory and the honour of your Salvation. Yet, if

(c) *Ibid. art.* 8. (d) *In 1. secundæ tom.* 2 *dis.* 214.
(e) *De Justif. l.* 5. *c.* 17. (f) *Ubi supra.*

you can prove this, I will receive it. Produce your strongest Arguments.

Pop. *First then I prove it hence, That* Eternal life is called a reward, *Mat.5.12. and given to Labourers in the Vineyard, Mat.20.*

Prot. We must compare Scripture with Scripture: other places tell us, it is an Inheritance, *Gal.4.7. Rom.8.17.* The same Estate cannot be mine both by Inheritance and Purchase.

Pop. *Yet it may, I will prove it by an instance, The glory which Christ had was his holy inheritance (for he was Heir of all things) and yet by purchase,* Philip. 2. 8,9.

Prot. I thank you for this objection: I have scarce had any thing from you like a solid Argument but this: It deserves an Answer; First then, this will not reach our case: The great hinderance of merit in our work is, that the best of them are imperfect, and a debt we owe to God beforehand; but Christs works are of another kind, they are compleat and perfect, and in part no debt, for though, when Christ was made Man, he was a debter to God, and bound as a creature to fulfill the Law; yet this was a voluntary act, and not debt to God, that he would become

become Man, and so put himself under the Law. Besides, the dignity of his Person made his works proportionable unto all the glory he received; whereas *all our sufferings are not worthy to be compared with our glory*, Rom. 8.18. Secondly, It might be both an Inheritance and Purchase in Christ in divers respects; because he had two natures: as he was God, or the Son of God, it was his inheritance, and belonged to his Manhood onely as united with the Godhead: as he was Man, he might purchase it, by what he did and suffered in the flesh: But in us there are not two natures, nor any of these pretences to merit. Moreover Scripture speaks of two kinds of Rewards, the one of Grace, the other of Debt, and with all affirms, that the reward which God gives to good men is meerly of grace, (as we profess) and not of debt, (as you pretend) *Rom.* 4 4.

Pop. *Possibly it may be of both, as* Bellarmine *saith* (a).

Prot. No, The Apostle forbids that, Rom. 11.6. *If by grace, it is no more of works, otherwise grace is no more grace, but if it be of works, then it is no more grace,*

[a] *Lib.* 5. *c.* 17.

otherwiſe work is no more work, and this *reward is not given to him that worketh, but believeth,* Rom. 4. 5. No Proteſtant could ſpeak our Doctrine more fully.

Pop. But God gives this reward to men for working in his Vineyard, Mat. 20.

Prot. It is true ;but ſtill the reward appears to be of grace, becauſe it is alike to him that came at the laſt hour, as to them that had born the heat and burden of the day, *verſe.* 12. but that Heaven is a reward of Juſtice, and a due debt, (as you profeſs) this Text proves not, and other Scriptures plainly contradict.

Pop. But God is ſaid to reward men according to their works, *that is according to the proportion of them, and that implies merit.*

Prot. Not ſo neither ; for ſince *God is pleaſed to reward in us his own gifts and graces, not our merits,* as S. *Bernard* ſpeaks, he may ſtill keep the proportion, and to them to whom he gives more grace here, he may give more glory hereafter ; and yet there is no more merit in this additional reward then in the reſt. Again, I may as well conclude, that the blind men merited their ſight, becauſe Chriſt ſaith, *Be it unto you according to your faith,* Mat. 9. 29. as you gather merit from this

this phraſe, *according to your work*; therefore let me hear if you have any other Argument.

Pop. Our works are mentioned as the cauſes for which God gives eternal life, Mat. 25. Come ye bleſſed, for I was hungry and you fed me, *and other like places.*

Prot. S. *Paul* did not think this a good Argument; for though he knew that it was ſaid of *Abraham, Becauſe thou haſt done this, I will bleſs thee*, Gen. 22. 16, 17. yet he poſitively denies the merit of *Abraham's* works, *Rom.* 4. & *Gal.* 3. And he ſaith of himſelf, *I obtained mercy, becauſe I did it ignorantly*, 1 Tim, 1. 13. yet I hope you do not think his ignorance merited mercy: The King ſaith, *I forgave thee all that debt, becauſe thou deſiredſt me, Mat.* 18. 32. Did his asking deſerve it? Beſides all this, If God did reward them for their good works, this will not prove merit; if God reward men infinitely more than their good works deſerve (as God indeed doth) and *Bellarmine* acknowledgeth ſo much (*a*).

Pop. But good men are ſaid to be worthy, Rev. 3. 4.

(*a*) *De Juſtif. lib.* 5. *cap.* 19.

Prot.

Prot. They are ſo comparatively to other men, and alſo by Gods gracious acceptation in and through Chriſt, but otherwiſe the holieſt Saints of God have ever judged themſelves unworthy of the leaſt of Gods mercies (ſo far were they from thinking they were worthy of eternal life) *Gen.* 32. 10. *Mat.* 8. 8. And ſince it is Gods grace which gives them all their mirth and meetneſs for Heaven, *Coloſ.* 1. 12. it is impudence to pretend to merit from God by it. If yet you will boaſt of your own worth and merit, anſwer the Apoſtles queſtion at your leaſure, 1 Cor. 4. 7. *For who maketh thee to differ from another? and what haſt thou that thou didſt not receive? now if thou didſt receive it, why doſt thou glory as if thou hadſt not received it?* If you can baffle your conſcience now, you will find it an hard queſtion to an anſwer at the laſt day.

Pop. *But eternal life is given them by Gods juſtice,* 2 Theſ. 4. 6. 1 Tim. 4. 7,8.

Prot. This word alſo doth not prove any merit, for Gods juſtice is oft-times taken improperly, I read 1 John 1. 9. *If we confeſs our ſins he is juſt and faithful to forgive them*, yet juſtification is not merited as you confeſs, but is an act of meer

meer grace, *being justified freely by his grace, &c. Rom.* 3. 24. 28. thus 2 *Pet.* 1. 1. we are said to *obtain precious faith through the righteousnes of God*; and yet faith is the gift of God, and you confess that it is given without merit (for you grant none but justified persons can merit) therefore, in such places, justice is taken either for equity and the congruity of it with Gods nature or word, or for the faithfulnes of God, or the like.

Pop. *Since you despise my arguments, let me hear if you have better against the merit of good works.*

Prot. You shall, and methinks that one place, *Luke* 17. 10. should convince you, *when we shall have done all these things which are commanded you, say we are unprofitable servants, we have done that which was our duty to do.*

Pop. *Christ doth not affirm they are unprofitable, but onely bids them say they are unprofitable, and teaches them to be humble.* (a)

Prot. Very well: then you think Christ taught them to think one thing, and say another, that is, he taught them the art of lying, and that to God.

(a) *Bell. de justif. l.* 5. *c.* 5. *sect. quare.*

Pop.

Pop. *I answer further, that without Gods grace men are unprofitable, they onely can merit that are in the state of grace, as our Church holds.*

Prot. Doth not your Conscience tell you the Apostles, whom Christ commands to say thus, were in the state of grace.

Pop. *Though a man cannot profit God, he may profit himself.*

Prot. If he cannot profit God, he cannot properly merit any thing from God, for that implies a proportion between giving and receiving.

Pop. *It is true, we are unprofitable by our selves, in regard of Gods absolute soveraignty, but not unprofitable in regard of Gods gracious Covenant.*

Prot. It is ridiculous to say that is merit properly which depends on Gods meer Grace; and besides, the Pharisees themselves, whose error Christ there strikes at, were never so vain or absurd, to think that they could be profitable to God in any other sense then what you affirm.

Pop. *Let me hear your other Argument.*

Prot. The nature of merit shews the impossibility of it in men. It is evident that to merit, these amongst other ingredients, are required.

First,

First, That the work be not due already: doth any man deserve an Estate for that money whereby he pays an old debt?

Seocndly, That the work be our own; you do not think a noble mans Almoner merits by distributing his Masters Alms.

Thirdly, That it be profitable to him of whom he merits.

Fourthly, That the work be perfect; for that action which needs a pardon certainly cannot deserve a reward.

Fifthly, That it be suitable to the reward; if I present my Prince with an horse, and he requites me with a Lordship, who but a horse would pretend this was merited?

Pop. *I must acknowledg most of these things are true, but this doth not concern our works.*

Prot. That we will now examine, and first all the works now we can do for God are deserved by him: It fills me with horror to hear men pretending to merit of that God, who (as they profess) created them, and every day upholds their souls in life, and redeemed them, and is so infinitely beforehand with them every way: Tell me, dare you say that God doth

not

not deſerve that you ſhould do the utmoſt you can for his ſervice and glory?

Pop. *I will not ſay ſo,*

Prot. Then it is impudence to pretend merit from God; beſides, the good works we do, are not properly our own, but Gods; *Faith is the gift of God*, Epheſ. 2.8. Phil. 1.29. *So is Repentance*, Acts 11.18. & 5.31. and in general, *every good and perfect gift is from God*, James 1.17.

Pop. *The firſt grace is from God, but that I uſe it aright, this is from my ſelf, and there by it is that I merit.*

Prot. St. *Paul* was not of your mind; what good work is there but it lies either in willing or doing? yet both theſe *God works in us*, Phil. 2.13. not onely the power of believing, but the act too, (and ſuffering alſo) is *the gift of God*, *Phil.* 1.29. and St. *Pauls* abundant labours in the Goſpel, which certainly amounted to merit, if there were ever ſuch a thing in the world, and which, if any thing, was his own act, yet he dare not take to himſelf, I *laboured, yet not I, but the grace of God which was with me*, 1 Cor. 15.10. No leſs evident is it, that our works cannot profit God, *Pſal.* 16.4. *Job* 22.3. & 35.7. as alſo our beſt works are ſo farr

far from meriting that they need a pardon for the infirmities accompanying them, by reason of which the best of Saints have been afraid of the severe judgment of God even upon their best works; so was *Job* (*a*) and *David* (*b*) and *Paul* (*c*) And lastly, it is so evident that our works are not proportionable to the reward, that *Bellarmin* hath a Chapter upon this head, to prove that *good works are rewarded above their desert*; (*d*) and therefore it is an intolerable arrogance to affirm that divers of the Saints have not only merit enough to purchase eternal life, but a great deal to spare for the relief of others.

To let this point pass, now I would willingly be informed of two things which concern us Lay-people in an especial manner.

First, Why do you defraud us of the Cup.

Secondly, Why you order Prayer to be made in a language that many, nay, most of us do not understand: For the first, you rob us of one half of the Sacra-

(*a*) *Job* 9.2. [*b*] *Psal.* 130.2. [*c*] 1 *Cor.* 4.4. [*d*] *de Justif. l.* 1. *c.* 19.

ment:

ment: *viz.* of the Cup; what can you ſay to acquit your ſelv.s from ſacrilede?

Pop. *Let me hear what right you have to it.*

Prot. Firſt, I remember you diſputed for tranſubſtantiation out of *John 6.* which, you ſaid, ſpoke of the Sacrament; now if you ſay true, there is a paſſage in it, verſ. 53. *Except you eat the fleſh of the Son of man, and drink his blood, you have no life in you*; if this be ſpoken of the Sacrament (as you ſay it is) and the wine be really his blood, then you do no leſs then murder all your people, by robbing them of that which is neceſſary to their life.

Pop. *Not ſo, (for as I ſhall ſhew you) you have the blood in the body (or bread.)*

Prot. If it be ſo, yet my taking it in that manner cannot be called a drinking it, unleſs you will ſay that every man that eats rawiſh meat may be ſaid to drink the blood which he eats in it; but further, I think we have as great right to the cup as you prieſts, we have Chriſts *do this* and you pretend no more; in ſhort, we have both the legacy and command of Chriſt fortified with this ſtrong reaſon, *this cup is the new Teſtament in my blood which is*

ſhed

shed for many for the remission of sins; whereby it sufficiently appears, that the sign belongs to all that have interest in the thing, and are capable of discerning the Lords body; and this command of Christ is express and positive, *Mat. 26. Drink ye ALL of it:* it is remarkable that he doth not say, eat ye *all* (though they were to do so) but drink ye *all* of it, as foreseeing the sacriledg of your Church; what can you say to this?

Pop. *First I say here is no command, but an institution onely.*

Prot. I understand no subtilties, but if you say this was no command of drinking, then it was no command of eating, to say, *take, eat*, and so the Sacrament is not commanded: but people may receive or refuse it as they please, and Christs *do this*, is no more then *do as you list*; for my part I shall never know when Christ commands any thing, if this be not a command, for no command can run in more expres words.

Pop. *If this be a command, it concerns onely* priests, *for such the Apostles were, and they onely were present.*

Prot. Since it is evident, that eating and drinking belong to the same persons, if the one be restrained to the Apostles,

so

ſo is the other, and becauſe you confeſs the eating belongs to the people by vertue of this precept [*Eat of it*] by the ſame reaſon alſo doth the drinking reach to them alſo by vertue of that precept, [*Drink of it.*] Beſides, the Apoſtles, though they were *Miniſters*, yet in this act they were in *the peoples* ſtead, and Chriſt was the *Miniſter* or diſpenſer of the Sacrament, and they onely the *receivers* of it at this *time.*

Beſides, as they were *Miniſters* he bad them *do this*, that is, take and diſtribute bread and wine to the people as he had to them; If *Miniſters* be under any command of adminiſtring and giving the Sacrament, certainly it is here (for no command can be more expreſs) and if they are commanded to give the bread to the people, they are commanded to give the wine alſo, for here is no difference at all.

Add to this that St. *Paul* hath put this out of doubt, and he expounds this of, and applies it to the people, for thus he writes to all the Corinthians, *Let a man examine himſelf, and ſo let him eat of that bread and drink of that Cup*, 1 Cor. xi. 28. in four verſes together, *viz.* 26, 27, 28, 29. eating and drinking are inſeparably

rably joyned together, which you have ſo wickedly divided: If it be a Command, *Let a man examine himſelf*, (which none will deny) then it is a Command (which immediately follows) *ſo let him eat this Bread, and drink this Cup.*

Pop. *It doth not appear that there is an abſolute command of drinking, but onely that as oft as they do drink it, they ſhould drink it in remembrance of Chriſt.*

Prot. If this be ſo, then here is no command for the Prieſt either to Conſecrate the Cup, or to Receive it. And further, then here is no command for his Conſecrating or Receiving the Bread neither; for there is no more then a *Do this*, and that is for the Wine as well as for the Bread.

Pop. *Here is a difference, for he ſaith of the Body ſimply*, Do this in remembrance of me; *but of the Cup*, This do ye as oft as you drink it.

Prot. If you lay any ſtreſs upon theſe words, *as oft as you do it*, I beſeech you make uſe of your eyes, and you ſhall read that it is ſaid of the Bread as well as of the Cup, Verſe 26. *For as oft as ye eat this Bread, and drink this Cup.* Well, I am ſorry to ſee that you dare oppoſe ſuch plain Scripture upon ſuch

ſuch pitifull pretences. But I pray you let me ask you, I have been told that your famous Council of *Conſtance*, in their Canon, for the receiving of the Sacrament in one kind, have theſe expreſſions ; *Although Chriſt did Miniſter this Sacrament under the forms of Bread & Wine---And although in the primitive Church this Sacrament was received by the faithful under both kinds---* Yet they make a Canon that it ſhall be received under one kind onely. Is this ſo ?

Pop. *It is true, they are the very words of the Council.*

Prot. This was a wiſe Council indeed, wiſer then Chriſt and all his Apoſtles; but I ſhould think we are on the ſafeſt ſide, having Chriſt and all the Primitive Churches for our Patterns ; and by this I ſee what to judg of your glorious pretences, that yours is the Ancient and Apoſtolical Faith, and ours (forſooth) but a new Religion. But I pray let me hear what you have to ſay for this fact of yours in taking away the Cup ? I ſee Scripture is againſt you, and the Ancient Church, at leaſt ſo far that for 1400. years together the people might drink of the Cup, (if they would) as I am told your *Becanus* confeſſeth (*a*).

(*a*) *In manuali de communione ſub utraq; ſpecie.*

Pop.

Pop. *You are greatly mistaken, we have Scripture for us, we have examples there of receiving the Sacrament in one kind, Act.* 2. 42. They continued in the Apostles Doctrine, and breaking of Bread; and *Act.* 20. 17. They came together to break Bread.

Prot. It is usual to express an whole Feast by this one thing, *Christ went into the Pharisees house to eat Bread*, Luk. 14. 2. I suppose, you think it was not a dry feast; *Josephs* Brethren *sat to eat*, Gen. 37. 25. so *Act.* 27. 35. *Paul* (and the rest) *took bread and eat it*, yet none doubts but they had drink with it. Besides, here is as much said of the *People* as of the *Ministers* drinking of the Cup, that is, neither is here mentioned; and if the silence concerning the Cup be a good Argument, it proves that neither did partake of it, if it be not, then both might partake of it: But what have you more to say?

Pop. *You need not be troubled so much at the loss of the Cup, since the Blood is contained in the Bread, that is in the Body, by concomitancy.*

Prot. This is in effect to tell Christ the Cup was a superfluous device: Besides, we are commanded to drink the Cup:

Cup: *If I* ſhould dip bread in drink and eat it, no man will ſay *I* drink the bread. Again, this deſtroys the main end of the *Sacrament*, which is to ſhew forth Chriſts death, and the ſhedding of his blood; and this was the reaſon why Chriſt appointed the Bread and Wine apart, as the fitteſt means to bring to our memories the pouring of his blood out of his body for us; and as God would have us to remember the thing, ſo he commanded us to uſe this ſign of drinking the Cup.

Pop. *But there are many weighty reaſons why it is not fit you ſhould partake of the Cup.*

Prot. I dare not forſake plain Scripture for any ſubtil pretences of Humane Reaſon: but let me hear them.

Pop. 1. *In ſome Countries Wine is not to be had.* 2. *Some there are who have an antipathy againſt Wine, and cannot drink any.* 3. *There is great danger of ſpilling the Wine, which is the blood of Chriſt.*

Prot. Are theſe your weighty Reaſons: *I* ſee the Reaſon and Religion of *Rome* are both of a Complexion. But I pray you how came it to paſs, that Chriſt and his Apoſtles, and all the Primitive Chriſtians for ſo many hundreds of

of years ſhould preſcribe and uſe the Cup, notwithſtanding thoſe reaſons? ſurely if theſe reaſons are ſtrong now, they were ſo 1600. years ago: Wine was as ſcarce then (as now it is) in ſome Countries; abſtemious perſons were then as well as now; the Wine might be ſpilled then as much as now. But they feared none of theſe things; either they were all ſtupid that did not ſee theſe things, or your Church is audacious, that dare in effect teach Chriſt and his Apoſtles, what they ſhould have done. It might peradventure be added, that in ſuch places where Wine cannot be had, or for ſome perſons who cannot drink Wine, ſome other thing proportionable to it may be allowed; but if it might not, or if in ſuch ſpecial caſes they were confined to one kind, I am ſure it is a ridiculous conſequence, that becauſe they muſt be content with the Bread that cannot drink of the Cup, therefore they that can, ſhall go without it, and becauſe it may be omitted where it cannot be had, therefore it ſhall be omitted where it may be enjoyed. And for the danger of ſpilling of the Wine, there is alſo danger in dropping ſome of the Bread, and ſo that ſhould be denied;

By this Argument also the Priest should not meddle with the Wine, for he may spill it; but indeed such phantastical Reasons as these deserve no answer; they make me almost sick to hear them.

There is onely one Point more I would be informed in, what you can pretend for it, and that is, That your publick prayers are performed in a Language unknown to most of your people.

Pop. *What have you to say against it?*

Prot. What can be said more plainly and fully against it by us, than what St. *Paul* saith, 1 *Cor.* 14. there I find some, who having the Gift of speaking with divers Languages, did use it without interpreting them in the Publick Assembly; those the Apostle informs, that there is a better gift and more desirable than that of Tongues, namely Prophesie, and he useth divers reasons, which are so many undeniable Arguments against your *Latine* Prayers: He tells them it is their duty to manage Publick Worship, so as the Church may be edified, *vers* 4,5,12. I hope you will not deny this.

Pop. *None can deny that.*

Prot. Well; then he tells us that what is spoken in an unknown Language doth

not

not edifie the Church, *vers.* 4. 11, 12, 14. 2. Yet again, the Apostle commands that if any do speak in an unknown Tongue it must be interpreted, *v.* 27. you disobey this command. 3. He argues that Publick Prayers are so to be made by the Minister that the People may say *Amen*, *v.* 16. And he also tells us that no man can say *Amen* to that which he doth not understand, *v.* 15. so the Apostle stops all your starting holes.

Pop. *The very word* Amen *is* Hebrew.

Prot. You dispute not onely against me, but against the Apostle himself; but *Amen* though an *Hebrew* word is by common use sufficiently know to us all to express our consent to his Prayers, and confidence that God will hear them. 4. Yet again, he argues that strange Tongues are designed onely for the Conviction of Unbelievers not to be used by Believers amongst themselves, unless interpreted. *v.* 22. What can, or dare you say against such clear places.

Pop. *St, Paul speaks not of the ordinary service of the Church, but of extraordinary Hymns and Songs.*

Prot. That is false; he speaks of the ordinary service of the Church, though at that time there was something ex-

traordinary in it; and beſides, his reaſons reach to all times and ſervices, ordinary or extraordinary; muſt we not look to the Edification of the Church in the one as well as the other? *Muſt* not the people ſay *Amen* in one as well as the other? Let me here therefore what you have to ſay for your ſelves.

Pop. Preaching out to be in a known language; for the end of that is the peoples edification, but Prayers *are made to God.*

Prot. Though they are made to God, yet they are made by the Church, who are to joyn in thoſe prayers, and to ſignifie their Conſent by ſaying *Amen*, which requires their underſtanding: And moreover, that Chapter ſpeaks as expreſly of *Praying* as it doth of *Propheſying* in the Church. Surely the people went not to Church to ſit there like ſenſeleſs Images, but to offer up a reaſonable ſervice, and to tender their *Prayers* and *Praiſes* unto God by the mouth of the *Miniſter*, as they did, *Act.* 4. 24. *They lift up their voice with one accord.* And if we pray with you, we muſt underſtand; elſe we cannot pray in faith (as it is our duty to do) and we ſhall fall into their error to ask we know not what.

Pop.

Pop. *You need not concern your self about that; you may rely upon the wisdom and fidelity of the Church, who takes care that your prayers be right.*

Prot. I confeſs there is this great encouragement for it, that your Church, it ſeems, is wiſer then S. *Paul*: but as a friend I adviſe you to give this Counſel of relying upon your Church to the *Indians*, or ſome remote places, for they that know her will never truſt her. For my part, my Saviours words make me cautious, *If the blind lead the blind, both ſhall fall into the ditch.* If I had no other argument of your Churches Fallibility and Apoſtacy; this one point were a ſufficient evidence of them both. But what have you more to ſay?

Pop. *I will give you then a Scripture inſtance; The Prieſts prayed in the Temple when the people waited without*, Luke 1.21.

Prot. What is this to the purpoſe? I do not read, that the Prieſt prayed at all, but onely went in to offer Incenſe; but if he did pray, he did it alone, not with and before the people, as your prayers are; you might as well plead thus, Thoſe Prieſts ſaid nothing at all, and therefore your Prieſts need onely make a dumb ſhew, and

may ſave their Latin (as well as their Engliſh) which may be good counſel for many of them that have ſo little to ſpare.

But ſeriouſly can you, or any rational Man think theſe reaſons of ſufficient weigh: to oppoſe againſt that great Scripture rule of Edification, and the expreſs words and plain argumements of S. *Paul*; God deliver me from ſuch a beſotting Religion.

Beſides what I have ſaid, I ſhall leave this with you at parting, That you do not onely oppoſe Scripture, but alſo that Antient Church which you pretend to reverence, and to follow her ſteps, and your practice is contrary to the Church in all ancient times.

The *Prayers* of the *Jews* in publick, were always made in the *Hebrew* tongue, and in that tongue God gave them thoſe forms of Prayer and bleſſing which were then uſed, *Numb.6.*10.

God gave the gift of *L*anguages to that end, that the Apoſtles might eſtabliſh the **W**orship of God in every Nation in their own *L*anguage: And I am told that *Origen* reports this to be the practice of the Church in his time (as well as his own Judgment) That *every one did pray to God in his own dialect, Greeks in Greek, and Latines*

tines in Latine, &c. (a) Besides, I am told, that your own Authors, *Lyra*, *Aquinas*, and *Harding*, and others confess, this was the practice of the ancient Church, and that one of your own Councils, that of *Lateran* in the year 1215. did make this order, that *Whereas in many places there were mixed people of divers Languages and Customs, the Bishops should take care to provide fit men that should perform Divine service amongst them, according to this difference of Rites and Languages.* (b) Moreover, that your great Cardinal *Cajetan* confesseth, that *Prayers*

(a) Οἱ λοιποὶ τῶν χριστιανῶν οὐδὲ τοῖς ἐν ταῖς θείαις γράφαις κειμένοις ὀνόμασι —— χρῶνται ἐν ταῖς εὐχαῖς, ἀλλ' οἱ μὲν Ἕλληνες Ἑλληνικοῖς, οἱ δ' Ῥωμαῖοι Ῥωμαικοῖς, καὶ οὕτως ἕκαστος κατὰ τὴν ἑαυτοῦ διάλεκτον εὔχεται τῷ θεῷ καὶ ὁ πάσης διαλέκτου κύριος τῶν ἀπὸ πάσης διαλέκτου εὐχομένων ἀκούει Orig. *contra Celsum. lib.* 8.

(b) *Quoniam in plerisq; partibus intra eandem civitatem & diocesin permixti sunt populi diversarum linguarum, habentes sub una fide varios ritus & mores, districte præcipimus ut Pontifices hujusmodi civitatum provideant viros idoneos qui secundum diversitatem rituum & linguarum divina officia illis celebrent*, c. 9.

ought

ought to be in a known tongue. (c) Are these things so?

Pop. *I cannot deny it. Their Books are extant.*

Prot. Then by this, I see, how far your Church is not only from Infallibity, but from common honesty, that dare pretend they hold nothing but what hath been by constant Tradition conveyed to them from the Apostles times untill this day. And by this I shall judge of all your other brags of Antiquity in your Doctrine. So I see you are obstinate and incorrigible, and therefore I shall trouble my self no further to talk with you.

(c) *Ex hac Pauli doctrina habetur quod melius ad ædificationem Ecclesiæ est orationes publicas quæ audiente populo dicuntur, dici lingua communi clericis & populo, quam dici Latine.* Cajet. *in* 1 Cor. 14.

FINIS.